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A HISTORICO-THEOLOGICAL STUDY OF THE CONCEPT AND ROLE
OF THE LAITY IN THE CHURCH OF THE PROVINCE OF SOUTHERN
AFRICA AND THEIR MANIFESTATION IN NATAL WITH SPECIAL
REFERENCE TO CERTAIN ZULU AND ENGLISH CONGREGATIONS.

BY

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Submitted in part fulfilment of the requirements for the
degree of Master of Theology in the Department of Church
History and Missiology in the Faculty of Theology at the
University of Durban-Westville.

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Date Submitted:

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DEDICATION

This thesis is dedicated to the countless number of lay men and women without whose spiritual gifts and ministry the Church of Christ would fail. Their names are written in the Book of Life.

I Corinthians 1:4-9

AND

To my wife Lynne and daughters Claire and Amy who lovingly sacrificed precious family time to enable me to pursue my studies.

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(i)

PREFACE

On the 29th July 1975, the Diocesan Council of the Diocese of Natal, Church of the Province of Southern Africa, accepted the somewhat radical proposal of completely restructuring the Diocesan Education Committee. Arising out of this proposal, the writer was approached by the Rt. Revd P.W.R. Russell, then Bishop of Natal, to be Chairman of the newly constituted Lay Ministers Division (L.M.D.).

The L.M.D. in effect, took over the reins from the late Canon Paddy Goldie whose responsibility it had been to train all licenced lay ministers for the diocese. It was the writer's task to build on his firm foundations.

Since 1975, therefore, the L.M.D. has been involved in training lay men and women throughout the diocese for their ministry. The L.M.D.'s first task was to prepare a syllabus of study, acceptable to the diocese, for all prospective lay ministers. This task highlighted a number of problems and tensions in the ministry of the diocese.

The first of these was confusion as to the roles of the 'ministry of the laity' vis-à-vis the ordained ministries of 'bishop, priest and deacon'. There was a need

to research/

(ii)

to research and clarify the role and function of the laity in the Church of the Province, and the Diocese of Natal in particular. Secondly, to seek to clarify, amongst the plethora of ministries exercised by the laity, how best to recognise (legitimise) such ministries so that they might be utilised more effectively throughout the diocese. Thirdly, how best to categorise each ministry for the purpose of on-going training.

Another major tension, which soon came to the attention of the L.M.D., was between Zulu and English speaking, urban and rural communities, for there were clear differences in needs and approach to ministry by the laity in each. These differences in needs and approach to ministry may well have been part historical, part cultural and linguistic, part socio-political. Lastly, there was a need for the Diocese of Natal to come to terms with forms of indigenous ministry which had grown up over the years outside the accepted structures and historical patterns of ministry.

This thesis is an attempt at addressing some of the obvious problems that arise from these tensions, and draws on the writer's experience of eleven years of work in the development of lay ministries in the Diocese of Natal. It has been a testing, stimulating and, at times, difficult experience.

The writer/

(iii)

The writer has, in the course of research for this thesis, been led to question some of his most cherished, and uncritically held, ideas about the ministry of the Church. No study of the laity is possible without a study of ecclesiology. No study of the ministry of the laity is possible without a study of the whole ministry of the Church, both ordained and lay. What appeared at first sight a fairly straight forward examination of the 'status quo' has broadened to become a study of Scripture, Theology and the Church, all within the context of the World. With Hans Küng, the writer has come to realise that the Church is a product of its historical context.

It became abundantly clear that no comprehensive bibliography on the ministry of the laity in the Church of the Province of Southern Africa existed. From all the sources available, the writer had to compile a list of books, articles and reports. No claim is made that this list is complete, but it does represent the materials from which this thesis was written.

Another difficulty faced was that of deciding to what extent historical material should be included. The writer read fairly widely what literature could be found about the antecedents of the Church of the Province of Southern

Africa as/

Africa as well as the records of the Old and New Testament, the Early and Medieval Church and the Protestant Reformation. However, it was finally decided that the thesis should confine itself only to that material of historical relevance to the ministry of the laity in Southern Africa. It was with reluctance that the store of historical material was put aside.

For readers who may not be members of the Church of the Province of Southern Africa and who may find the terminology and organisation of the Church confusing, a diagram outlining the structures of the Diocese of Natal has been included on pages 19 and 21.

In the main, this thesis attempts four things:

1. To document and place on record the state of the ministry of the laity in the Diocese of Natal in the 1980's;
2. To trace briefly the history and development of the ministry of the laity in the Church of the Province of Southern Africa;
- x 3. To try to define a biblical concept of ministry for the Church of the Province of Southern Africa and the role of the laity within it, and,
4. To attempt to define a concept of the Church and its structures which will allow the Church of the Province of Southern Africa, and the Diocese of Natal in particular, to move confidently into the future.

The writer/

(v)

The writer would like to express his very real gratitude to the following libraries and their staffs: The University of Durban-Westville; The University of Natal (Pietermaritzburg); The Cory Library for Historical Research, Rhodes University; The Central Record Library of the Church of the Province of Southern Africa, University of the Witwatersrand; The University Libraries, University of Cape Town and the librarians at the Killie Campbell Africana Library, Durban. Also the Natal Diocesan Office staff; Parish Rectors; professional colleagues and the many members of the Diocese of Natal who have shared their advice and experiences unstintingly.

Finally, thanks is expressed to the Revd Al Pitchers who constantly reminded the writer to ask serious questions and who kept him going when otherwise he would have given up; and to his Supervisor, Dr Gerald Pillay, who has helped the writer to find answers and guided him through many pitfalls.

Durban

November 1986

The following abbreviations have been used in this thesis:

A.W.F.	Anglican Women's Fellowship.
C.P.S.A.	Church of the Province of Southern Africa. (The 'Anglican' Church)
S.P.C.K.	Society for the Propagation of Christian Knowledge.
S.P.G.	Society for the Propagation of the Gospel.
T.E.E.(C).	Theological Education by Extension. (A College in Johannesburg).
W.C.C.	World Council of Churches.
Y.M.C.A.	Young Men's Christian Association.
Y.W.C.A.	Young Womans Christian Association.

1. All Bible references and quotations are taken from
The New International Version.

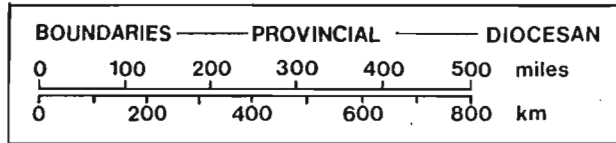
2. When the word 'Church' is spelt with a capital 'C' it indicates the universal Church, as in 'The Church of Jesus Christ' or to a proper name, as in 'St Faith's Church'. The use of a small 'c' indicates a local church or parish.

The word's 'laity' and 'ministry' are spelt in small letters unless they refer to the universal Laity or Ministry, or to an official title, as in 'Lay Minister'.

3. The Church/

3. The Church of the Province of Southern Africa is often called 'The Anglican Church' or 'The Church of England'. It is not to be confused with The Church of England in South Africa which is an entirely separate denomination.

CHURCH OF THE PROVINCE OF SOUTHERN AFRICA



PROVINCE OF CENTRAL AFRICA

DIOCESES

1. CAPE TOWN
2. BLOEMFONTEIN
3. GEORGE
4. GRAHAMSTOWN
5. JOHANNESBURG
6. KIMBERLEY & KURUMAN
7. LEBOMBO
8. LESOTHO
9. NAMIBA
10. NATAL
11. NIASSA
12. PORT ELIZABETH
13. PRETORIA
14. ST. HELENA
15. ST. JOHN'S
16. SWAZILAND
17. ZULULAND

DIOCESE
OF
NATAL

CHAPTER I: THE CHURCH AS RECEIVED

The historical context of the Church of the Province of Southern Africa, with special reference to the Diocese of Natal and its hierarchical structure of ministry.

The Renaissance in England, under the reign of the Tudors, included a great revival of learning and an awakening of National spirit. Man's knowledge of the world was being expanded by the Portuguese and Spanish explorers, while men such as Kepler and Galileo found respectability in scientific circles.

In England men such as Willoughby, Raleigh and Drake, in opposition to Spain, set out to discover and conquer new lands for their nation. The sinking of the Armada brought about the decline of Spain as a world power. The mastery of the seas belonged to England, and they were quick to take advantage of the world situation by settling new lands.

Part of the Renaissance in England included the Reformation which denied the supreme authority of the Roman Pope and proclaimed as Head of the Church, his majesty Henry VIII. National welfare and trade, which went with command of the seas, were the main concern of English leaders. The Nation had its Established Church, and the Army and Navy their chaplains./



their chaplains. But there was no planting of crosses in new lands as there had been with Diaz.

Nothing was done about teaching the Christian faith or the winning of converts in the new territories until the reign of Charles I, when an Order in Council placed all new foreign congregations of British subjects under the jurisdiction of the Bishop of London. This order gave only legal authority, not spiritual care. Patriotism gained for England great power and wealth, but she lost forever her home in the Church of Rome. Externally, the Church of England became part of the State. Her clergy became state officials and her sacraments "Test Acts" (1). Formalism, status and indifference were the marks of so many of her leaders and it is no wonder that the English clergy in the later seventeenth and early eighteenth centuries became the most lifeless in Europe.

A hundred years after the first Order in Council by Charles I, another in 1726 gave the Bishop of London spiritual direction over "plantations", but this did not then apply in South Africa which was under the control of the Dutch East India Company. The Cape colony of that day was/

(1) Lewis C. & Edwards G.E., Historical Records of the Church of the Province of South Africa, p.3.

day was spiritually cared for by Dutch Reformed ministers. (2)

In 1749 Admiral Boscawen's fleet returned from capturing Madras and entered Table Bay. The Dutch Governor readily gave permission for the naval chaplain to hold a service for the visiting seamen. This was the first service ever held in South Africa using the Prayer Book of the Church of England. (3) For the next few years services were held, but always with the permission of the Dutch Governor and always conducted by visiting clergy. These were the first tentative steps taken for the planting of the Anglican Church in South Africa.

At the end of the eighteenth century, Holland fell into the hands of Napoleon, and the Dutch prince fled to England. It was thought best that the Cape should be held by the British during the ensuing war. British troops landed at Simonstown, driving the Dutch troops back at Muizenberg. The terms of the capitulation included the protection of the Dutch Reformed Church as the "established" Church at the Cape, even though the English governed the Cape. Anglican services continued to be held by naval or military chaplains, while the Governor (as State representative of the Church) still had to give his consent for

Baptisms and/

(2) Ibid., p.4.

(3) Ibid., p.4.

Baptisms and Marriages to take place. It was a time of tension between the authorities of State and Church as to who, ultimately, held rule over spiritual matters. Much diplomacy was required from all parties.

With the end of the war in Europe, the Cape was handed back to the Dutch in 1803, who set up the Batavian Republic and the British evacuated the Cape. Commissary De Mist immediately published regulations restricting religious freedom and binding the Christians at the Cape in bondage to the Republic. The Batavian government was not to rule for long, as on January 5th 1806, the British landed on Blaauberg beach, and occupied the Cape in the name of the King. It was not until the Peace of Paris in 1815 however, that Britain was allowed to keep the colony she had taken.

In 1814 the first Anglican Church was built at Simonstown but this was soon to be swept away in a sudden flood. The outlook for the Anglican Church in the Cape after seventeen years of occupation was bleak indeed: no consecrated church building, no resident clergy, services conducted on a Sunday by visiting chaplains, no weekday services except on Good Friday and Christmas day and Holy Communion only celebrated once in three months. (4) It was only the arrival of the 1820 Settlers and their need for spiritual care that/

(4) Bird W.W., State of the Cape of Good Hope, Ibid., p.11.

care that galvanised both Church and State into action and then only in the form of the Society for the Propagation of the Gospel (S.P.G.) who agreed to finance the Revd W. Wright as their first missionary to the Cape.

It was in October 1827 that for the first time in history, a bishop of the Anglican Church came to the Cape and then only for a short visit. (5) Following on this visit by Bishop James, the governor gave land in the Gardens (Cape Town) for the building of a church, and in time St. George's Cathedral was to rise on the site. Throughout all these years Anglicans were dependent on the Dutch Reformed Church who allowed English speaking Christians the use of their buildings for services and meetings.

On St. Peter's Day 1847, Robert Gray was consecrated in Westminster Abbey as the first Bishop of Cape Town and he was also commissioned as an officer of the State. Under his untiring leadership the Church of the Province of Southern Africa came into being. His work was to expand rapidly and in 1853 J.W. Colenso was consecrated first Bishop of Natal, together with J. Armstrong the first Bishop of Grahamstown. (6)

The work/

(5) Gazette, for August to November 1829. Cape Archives.

(6) For fuller treatment of the above section c.f. Hinchliff P., The Anglican Church in South Africa, pp.1-24.

The work of Colenso in Natal was filled with controversy and has been well documented. (7) He was not the Bishop of the Diocese for very long before he raised the ire of both clergy and laity. He angered the missionaries by his insistence that the Zulu word for God (uNkulunkulu) should be used instead of the word invented by the missionaries (uThixo). He angered the clergy with his liberal views on the Incarnation of Christ and his minimising of the centrality of Christ in the Gospel. He angered the colonists by his insistence on Africans having the same rights and privileges within the Church as every other member.

Such events were merely skirmishes however; differences in opinion between warring factions of dogmatic men. It was when Dr Colenso's "Commentary on the Epistle to the Romans" was published in 1861 that these factions came into collision and the battle was joined. Colenso had written the book in order to state clearly to his clergy and missionaries what the Gospel was that must be preached to non-Christians. Bishop Gray in Cape Town entreated Colenso not to publish his work, but this appeal fell on deaf ears. Gray believed, rightly, that Colenso's theology of redemption and atonement was unscriptural and defective.

Gray referred/

(7) Burnett B.B., Anglicans in Natal, pp.62 ff.

Hinchliff P., John William Colenso, pp.54 ff.

Gray referred the matter to the Archbishop of Canterbury (Sumner) and asked whether the speculations in the "Epistle to the Romans" were not sufficiently serious to warrant synodal condemnation. In May 1862 the English Bishops declared Colenso's writings in his "Commentary" unsound. Far from being subdued, Colenso then published "The Pentateuch and the Book of Joshua Critically Examined." To men who thought of revelation in terms of literal inerrancy, and of the Bible as a text book in cosmogony as well as God's Word to man, this literature was heresy. Burnett, however, sums up the position correctly when he says, "The Church has assimilated much of what he thought. That he held views in the field of biblical criticism which have been discarded today, and that his work was in many ways imperfect, was only to be expected in one who was feeling his way forward. He was a pioneer who paid the price of being in the vanguard." (8)

On the 17th November 1863, Colenso stood trial in Cape Town with Gray presiding and the Bishops of Grahamstown and Bloemfontein acting as assessors. Colenso refused to appear, and in December 1863 judgement was given and the Bishop of Natal was "deposed from the office of Bishop, and

..... prohibited/

(8) Burnett B.B., op. cit., p.72.

..... prohibited from the exercise of any divine office within any part of the Metropolitan Province of Cape Town." (9) On the 16th April, the day on which the sentence became operative, Bishop Gray sailed for Natal to take charge of the Diocese now bereft of its head.

Colenso had meanwhile appealed to the Privy Council in England on the grounds that his appointment as Bishop of Natal was by the Crown, as were bishops in the Established Church of England, and that the Bishop of Cape Town had no legal jurisdiction over him. The Privy Council decided that the Letters Patent under which Colenso had been appointed ought not to have been issued where there was a measure of representative government. As a corollary it was declared that Gray had no legal jurisdiction over Colenso, and could not legally depose him.

This judgement was to have long-lasting effect on the Church in self-governing Dominions. There were no longer to be Established Churches. Bishops could no longer be appointed by Letters Patent. From the legal point of view the Church in the colonies was free to order life according to Canon Law. This freedom from State control and civil Courts of Appeal in ecclesiastical matters, was hailed/

(9) Ibid.,p.73.

was hailed with joy by those who believed that the Church of Christ should be subject, under God, to her own Synods alone. Bishop Gray gave a clear exposition of the position of Dominion Churches in Durban on 24th June 1864, "We are one with the Church of England in faith and discipline and communion. But the Church of England is Established while here it is not So in our day we have Churches in all parts of our Dominions, one in faith and communion with the Mother Church in England. They do not cease to be one Church because their titles be taken from Australia, or India, or Canada or South Africa." (10)

On 31st May 1865, the clergy and laity of Natal resolved to render obedience to the Bishop of Cape Town, in order to show that they intended belonging to the "voluntary association" which the Church in South Africa was now declared to be. They requested that a new Bishop of Natal be appointed. On the 5th January 1866 the Dean of the Cathedral in Pietermaritzburg had the painful duty of reading out the Metropolitan's sentence of excommunication passed on Colenso.

Dr Colenso had not yet given up the fight, and he now sued the S.P.G. and the Colonial Bishops' Fund for payment
which they/

(10) Ibid., p.75.

which they had suspended. The case was argued in London, and in November 1866, the Master of Rolls, Lord Romilly, despite the judgement of the Privy Council, ruled that until Colenso's Letters Patent were revoked, they were valid and Colenso was lawful Bishop of Natal. The effect of this judgement was to give Colenso the income of the endowment of the See of Natal and ultimately also the trusteeship of its diocesan property for life. The Natal clergy, who remained faithful to Gray in Cape Town, were deprived of their livings and congregations were deprived of their buildings. The Church in Natal was now fatherless and destitute until 25th January 1869 when W.K. Macrorie was consecrated Bishop of Maritzburg in St. George's Cathedral in Cape Town. To Bishop Macrorie fell the work of rebuilding the Church in Natal.

We have argued that the fundamental change brought about by the Colenso controversy was that of freeing the South African Church from the Mother Church in England. The immediate result of this, was the calling of a Synod in Cape Town at which both clergy and laity were represented. This was in 1857, some years before Selwyn, then Bishop of Litchfield, held a Diocesan Conference of clergy and laity in 1868. This latter conference was the first of its kind in England/

in England. (11) It was therefore in South Africa that the laity was given its rightful place in the government of the Church, prior to this concept becoming a part of the thinking of the Mother Church in England.

At the Synod in Cape Town in 1870 the Constitution of the Anglican Church in South Africa was laid down. Also declared, were the Fundamental Principles which laid the foundations on which the C.P.S.A. was to be built:

"We, being by representation the Church of the Province of South Africa (12), do declare that we receive and maintain the Faith of our Lord Jesus Christ, as taught in the Holy Scriptures, held by the Primitive Church, summed up in the Creeds, and affirmed by the undisputed General Councils. And we do further declare, that we receive and maintain the Doctrine, Sacraments, and Discipline of Christ, according as the Church of England has received and set forth the same in its Standard of Faith and Doctrine; and we receive the Book of Common Prayer, and the Ordering of Bishops, Priests and Deacons, to be used, according to the form therein prescribed, in Public Prayer and Administration of the Sacraments and other Holy Offices; and we accept the English version of the Holy Scriptures as appointed to be read/

(11) Tucker H.A., Life of Bishop G.A. Selwyn, Vol ii, pp.232-233.

(12) The official title of the Church was changed from "South Africa" to "Southern Africa" when Mozambique was added to the Church.

be read in churches. And further, we disclaim for this Church the right of altering any of the Standards of Faith and Doctrines now in use in the Church of England. Provided that nothing herein contained shall prevent this Church from accepting, if it shall so determine, any alterations in the Formularies of the Church (other than the Creeds), which may be adopted by the Church of England, or allowed by any General Synod, Council, Congress or other Assembly of the Churches of the Anglican Communion". (13)

Thus the C.P.S.A. outlined its freedom from the Mother Church in England in matters of policy, while carefully retaining the principle of fellowship with the world-wide Anglican Communion. Most important of all, the laity was given representation at Provincial Synod, the highest decision making body in the Church, the Synod being divided into the House of Bishops, House of Clergy and House of Laity. This status of the laity is clearly stated in the Preliminary Resolutions:

"That, without questioning the right of the Bishops of any Ecclesiastical Province or of the Bishops and Clergy of a Province to meet in Synod by themselves we judge it expedient that the Laity of every Diocese of this Church
should be/

(13) Constitution and Canons, pp.13,14.

should be always invited to send representatives (being communicants of the said Church) to its Provincial Synods, in order that the Counsel of Lay Members of the Church may be had with regard to all such Rules or Canons, and that the consent of the Laity of the Church may be obtained to the same through their representatives." (14)

The C.P.S.A. also inherited historically from the Roman Catholic Church, via the Church of England, a clearly defined hierarchical ministry. From the body of the laity could be called the Deacons, who by ordination could become Priests, who by consecration could become Bishops.

A further significant source of information that must be studied if we are to discover the context out of which the Diocese of Natal evolved is the Thirty Nine Articles. (15)

The Thirty Nine Articles are a set of doctrinal formulae with commentary, finally accepted by the Church of England in its attempt to define its dogmatic position in relation to the controversies surrounding the Church in the sixteenth century. They lay down, in general terms, the Anglican view of various doctrines, but are not to be construed as contradicting the Creeds. Subscription to the Articles has
never been/

(14) Constitution and Canons, Preliminary Resolutions p.11 item 5

(15) Bicknell E.J., The Thirty Nine Articles, 3rd Edition, revised by Carpenter H.J., 1963.

never been required except of the clergy. Since 1865, the clergy have been required only to affirm the doctrines set out in the Book of Common Prayer and the Articles, as being agreeable to the Word of God and to undertake not to teach in contradiction to them.

At least two Articles (No 23 and 36) must be studied closely. Article 23 states:

"It is not lawful for any man to take upon him the office of public preaching, or ministering the sacraments in the congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given them in the congregation, to call and send Ministers into the Lord's Vineyard". (16)

This article states clearly that for any ministry to be valid (lawful) in the Anglican Church, there must be an inward call from God, as well as an outward recognition and acceptance of that ministry by the Church authorities.(17) The careful wording of the Article derives from the tenth of the thirteen Articles of 1538, which attempted a compromise between Anglicans and Lutherans. The wording is partly based/

(16) Ibid.,p.321.

(17) See also, Book of Common Prayer, pp.680,690,700.

partly based on the Confession of Augsburg, the Lutheran Confession of Faith. Both Anglicans and Lutherans wished to oppose the Annabaptists who held that an internal call to the ministry dispensed a man from any need to external authorization, a view which could lead only to ecclesiastical anarchy. The nature of the inner call was undisputed but no agreement could be reached on the authority that could confer recognition (ordination). In the Anglican Church this was clearly seen as being the bishop. Any vagueness on this point was dispelled by Article 36:

"The Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of Edward the Sixth, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such consecration and Ordering: neither hath it anything that of itself is superstitious or ungodly. And therefore whoever are Consecrated or Ordered according to the Rites of that Book or hereafter shall be Consecrated or Ordered according to the same Rites, we decree all such to be rightly, orderly, and lawfully Consecrated and Ordered". (18)

This Article dates from 1563 and asserts the validity of
the Anglican/

(18) The Thirty Nine Articles, op. cit. pp.321-322.

the Anglican Ordinal against both Puritans and Papists. Its importance for this paper is that it places the recognition of ministries in the hands of the bishops and parliament. In the face of controversy, both within and outside the Church, the Anglican Church was moved to declare a clear hierarchical structure. Bishops, priests and deacons became the only recognised ministry of the church.

What then of the laity? Had they no role or function in the ministry of the Church? In the early history of the Church of England and of the C.P.S.A. the laity had little or no ministry at all. The thinking of the Church both then and often now is most clearly and sadly expressed in the article on the laity set out in "The Oxford Dictionary of the Christian Church" Edited by F.L. Cross:

"Laity: Members of the Christian Churches who do not belong to the clergy. The distinction between the two is most marked in the Roman Catholic and the Greek Churches, less so in the Church of England, and least in the Free Churches, whilst sects like the Quakers admit no distinctions at all. The laity owe allegiance to the clergy in spiritual matters and have the right to turn to them for guidance and help. In most Churches they are also bound to contribute to/

contribute to the support of their ministers " (19)
 From this definition of the laity it would appear that they have no other function than to "owe allegiance" to the clergy receive "guidance" and "support their ministers". This thesis sets out to show that the laity have in fact a far greater ministry.

We would argue that the Anglican Church inherited from the Roman Catholic Church a hierarchical structure of ministry. This structure was passed on, with no meaningful changes, to the C.P.S.A. The ministry consisted of bishop, priest and deacon, with minimal recognition being given to the ministry of the laity. This situation was true also of the Diocese of Natal from its inception. In only one respect was the C.P.S.A. more enlightened than the Mother Church of England: that of allowing the laity access to synods and therefore to the policy making bodies of the Church. It is to Bishop Gray that the C.P.S.A. owes a great debt of gratitude for taking a decision which was far in advance of its times. Such a decision would, as we have seen, in all probability never have been taken as early as it was, had it not been for the controversy surrounding Bishop Colenso, another historical figure in advance of his day.

Legally, the/

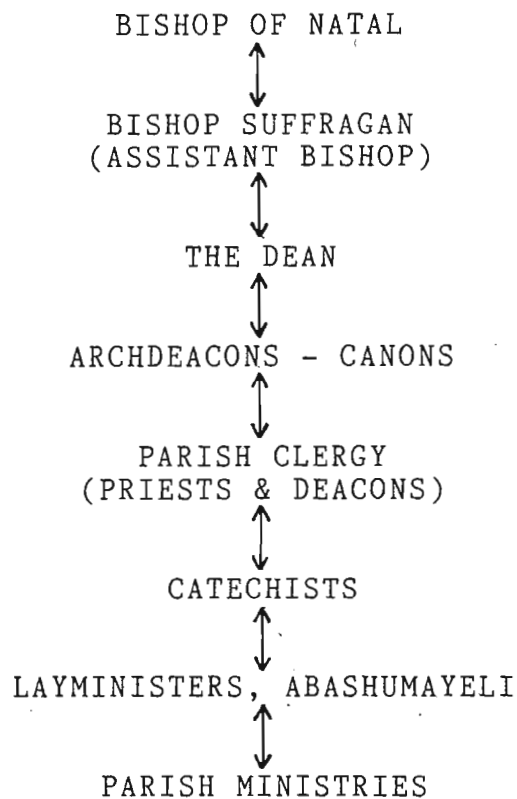
(19) The Oxford Dictionary of the Christian Church,
 Edited by Cross F.L., p.779.

Legally, the three-fold ministry of bishop, priest and deacon was the only authorised ministry in the C.P.S.A. In practice, the picture which emerges is very different when the results of a survey on parish ministries is discussed in the next chapter. (20)

(20) Cf. Diagram: 1 & 2 pp.19-21. Structure of Ministry and Administrative Structure of the Diocese of Natal.

DIAGRAM: 1

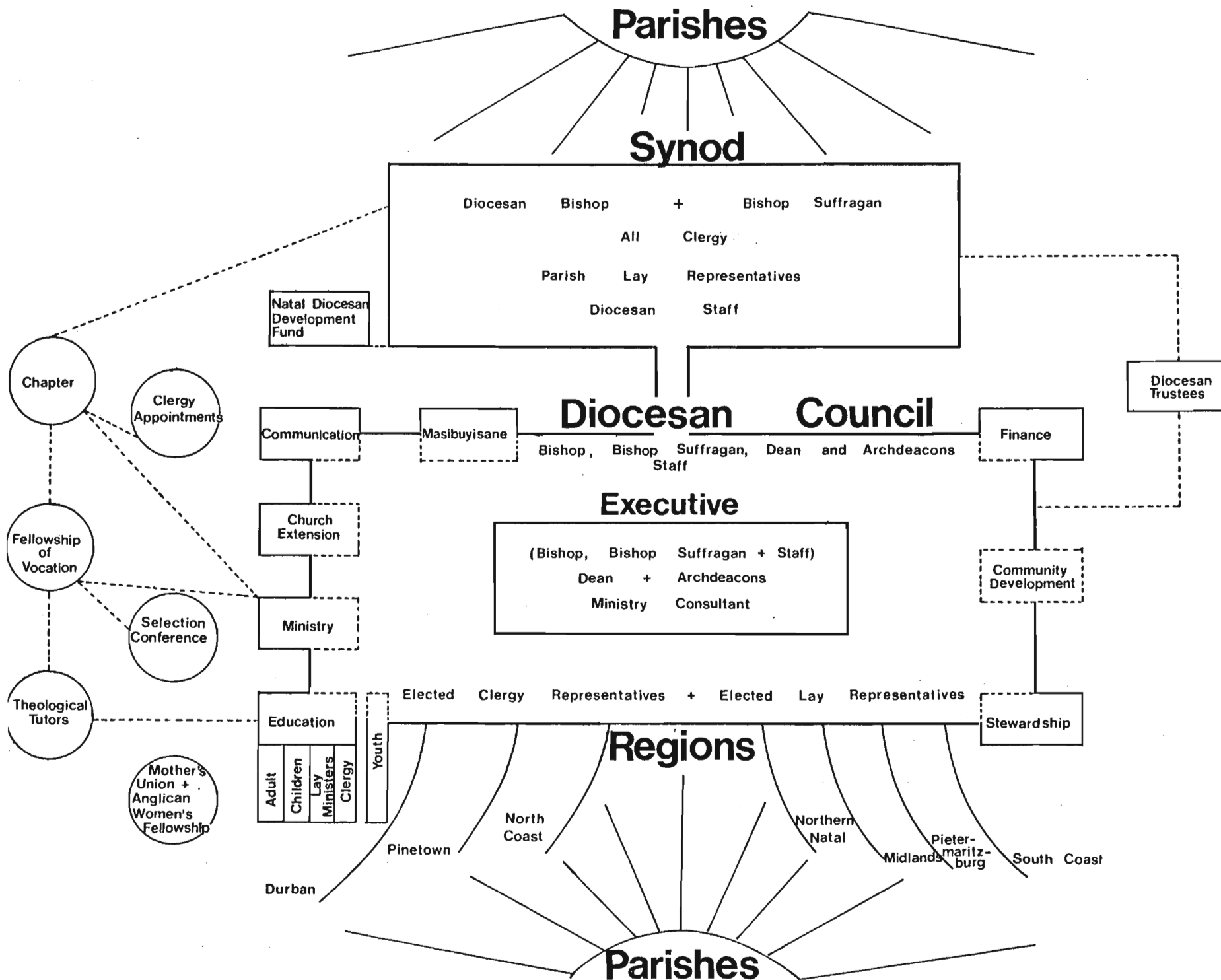
CHURCH OF THE PROVINCE OF SOUTHERN AFRICA: DIOCESE OF NATAL
STRUCTURE OF MINISTRY



NOTES:

1. Arrows indicate lines of communication and authority.
2. The Bishops minister in the Parishes throughout the Diocese.
3. The Dean is the Rector of the Cathedral Parish (senior parish in the Diocese).
4. Archdeacons/

4. Archdeacons have authority over a number of parishes in a geographic area (eg Durban) and act as advisors to the Bishops.
5. Canons (senior, experienced priests) are normally honorary appointments and also act as advisors to the Bishops.
6. Catechists are full-time layministers in Parishes, paid by the Diocese.
7. Layministers, Abashumayeli, are part-time, unpaid layministers in Parishes.
8. Parish Ministries includes: Churchwardens, Parish Councillors, Sunday School Teachers, Servers, Sidesmen, Udodana.



21
ADMINISTRATIVE STRUCTURE: DIOCESE OF NATAL
DIAGRAM 2

CHAPTER I: SUMMARY AND SIGNIFICANCE

1. The early beginnings of the C.P.S.A. are to be found in the Church of England.
2. The spread of the Church of England was inextricably bound up with English Colonial policy.
3. The controversy surrounding Bishop Colenso led to the separation of legal control of the C.P.S.A. from the Church of England and the formation of Synodical Government in the C.P.S.A.
4. As a result of this transfer of control, the laity were for the first time, given effective representation in the policy-making bodies of the Anglican Church.
5. The C.P.S.A. also inherited a hierarchical structure of ministry from the Church of England which legally excluded any officially recognised ministry on the part of the laity.

CHAPTER II: THE CHURCH AS IT IS

A survey of the ministry of the laity in the Diocese of Natal with reference to four case studies highlighting:

- (a) The role of the laity in the ministry of an urban and rural English speaking congregation;
- (b) The role of the laity in the ministry of an urban and rural Zulu speaking congregation.

This survey was based on the response of parishes to a questionnaire circulated to the clergy in August 1984. (1) The questionnaire was sent to 103 priests in 81 parishes in both urban and rural areas of the Diocese of Natal.

Priests in specialist ministries such as the Missions to Seamen; Hospital, University and Prison Chaplaincies; the Diocesan Relocation Worker (chaplain to resettlement areas); Diocesan School Chaplains; Theological College Chaplains; Diocesan officials responsible for administration of the Diocese; priests holding a General Licence; priests with Permission to Officiate and the Bishop and Bishop-Suffragan were omitted from the survey, as they were not based in parishes in terms of their ecclesiastical function.

TABLE OF/

(1) Cf. Appendix "C" for the outline of the Questionnaire.(p.19)
The results of the Survey are Tabled on p.23.

	<u>27</u> <u>URBAN</u> <u>PARISHES</u>	<u>AV</u>	<u>13</u> <u>PERI-URBAN</u> <u>PARISHES</u>	<u>AV</u>	<u>11</u> <u>RURAL</u> <u>PARISHES</u>	<u>AV</u>
VOLUNTARY WORKERS						
Lay Ministers (Cup Bearers)	187	7	53	5	47	4
Lay Ministers (Preachers)	36	1	10	1	25	2
Catechists } Abashumayeli } Udodana }	28 (1 Parish)	1	35	3	51	4
Servers	285	10	77	7	81	6
Sidesmen	789	29	174	16	114	9
Choir Members	466	17	114	10	176	14
Lay Readers	20	1	100	9	81	6
Sunday School Teachers	259	9	77	7	45	3
Parish Visitors	418	15	87	8	133	10
Organist/Pianist	67	2	24	2	18	1
Musicians	79	3	8	-	5	-
Liturgical Dance/Drama Group	107	4	11	1	0	-
Churchwardens	69	2	27	2	32	2
Chapelwardens	13	-	25	2	66	5
Parish Councillors	318	12	138	13	169	13
Anglican Womens' Fellowship	565	21	304	28	177	14
Mothers' Union	328	12	308	28	687	53
Mens' Fellowship	217	8	18 (2 Parishes)	2	30 (1 Parish)	2
Youth Fellowship	1 037	38	215	20	201	15
PAID WORKERS						
Parish Secretary } Administrator } Cleaners } Gardeners } Youth Workers } Other }	70	2	16	1	9	-

In total, 51 parishes answered the questionnaire which constitutes a 63 % response. (2)

The questionnaire was formulated to establish and clarify a number of criteria:

1. Was the parish in which the priest served an urban, peri-urban (urban and rural), or rural parish?
2. The number of clergymen on the staff of the parish (in this instance clergymen refers to both priests and deacons).
3. Number of churches in the parish (including chapelries).
4. Number of outstations.
5. Ministries which the laity were fulfilling on a regular and voluntary basis.
6. Ministries which the laity were fulfilling on a regular paid basis.
7. To what extent "biblical ministries" were exercised on a regular basis.
8. Whether the parish could be described as being firmly within the charismatic renewal movement. This question was intended to test whether the charismatic renewal movement has had any significant impact on the involvement of the laity in ministry to their parish.
9. To what extent laity were supportive of, or took the place of, the ministry of the priest.
10. Whether the priest was prepared to admit a greater or lesser involvement of the laity in ministry.
11. And linked to the above, whether the priest was involved in training the laity on a regular basis to take a greater role in ministry.

RESULTS OF/

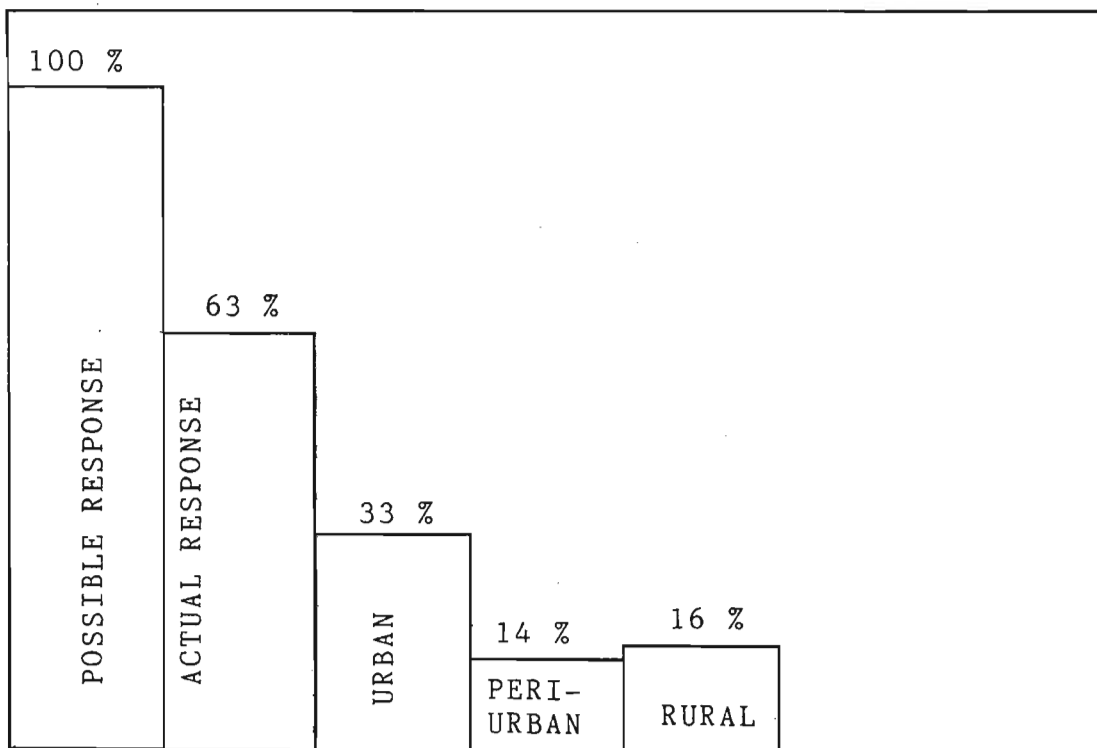
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- (2) The Diocesan Secretary has indicated that a 50 % response from parishes is excellent in terms of their expectation of replies from all areas of the Diocese. February, 1985.

RESULTS OF THE QUESTIONNAIRE TO 81 PARISHES

1. Name of the Parish

All respondents were willing to divulge the name of their parish. This was very helpful in establishing where the parish was geographically situated. 27 parishes were from urban areas (33.3 %); 11 were from peri-urban (urban and rural) parishes (14 %) and 13 from rural areas (16 %).

DIAGRAM: 3



% RESPONSE TO DIOCESAN SURVEY

2. Number of Clergymen

The majority of parishes that responded had one priest each. In urban areas 38 clergymen were ministering to 11,134 families, giving a ratio of 1 clergyman to every 293 families. In peri-urban parishes 14 clergymen were ministering to 3,307 families (R1 x 236) while in rural parishes, 15 clergymen were ministering to 5,495 families (R1 x 366). Significantly, the rural parishes which responded were vague as to the actual numbers of families being ministered to. This could affect comparisons greatly, but it does point to either a lack of knowledge on the part of the clergyman of the size of his flock (which is not surprising considering the Zulu custom of extended families, and the widely scattered nature of rural parishes) or to inadequate administration. As will be seen from the results tabled, no Zulu speaking rural parish had, for instance, a parish secretary or a parish office. If we take the figures given as being a model of the Diocese as a whole, then the peri-urban parishes have the most clergymen per families while the rural parishes are served by only one clergyman per 366 families. (3)

3/4 Number of/

(3) There is a "rule of thumb" amongst Anglican priests that a ratio of 1 x 250 families is the optimum number of families that a priest can effectively minister to.

3/4. Number of Churches and Outstations

In the Diocese of Natal the people gather to worship in Churches where there is a major concentration of population. In smaller villages or towns they usually worship in what is called a Chapel, a small daughter church normally attached to a large parish with a central church. When we study the rural areas we find the phenomenon of the Outstation, a meeting point for worshippers drawn from a wide geographic area. The outstation need have no Church building at all, and could make use of a school building, community hall or even a house or hut.(4) There is no clearly defined policy in the Diocese as to when a chapel should become a church, or an outstation a chapel. For the sake of clarity, we will use the term "worship centre" as being a place (church, chapel or outstation) where people gather for the purpose of worship and fellowship.

In urban areas there are 38 clergymen ministering at 42 worship centres, giving a ratio of almost 1:1 clergymen per centre. In the peri-urban areas the figure is slightly higher with 14 clergymen ministering in 45 worship centres (R3:2). In the rural areas, however, only 15 clergymen were ministering/

(4) See definition, p.120 of this thesis.



were ministering in 97 worship centres. This gives a ratio of 1 clergyman per 6.4 worship centres. The minister is expected therefore to care for over six different communities, most of which are scattered over a large area. The major criteria in the appointment of clergymen to Parishes are the parishioners ability to house, transport and maintain the minister and his family. This important point will be raised in more detail later.

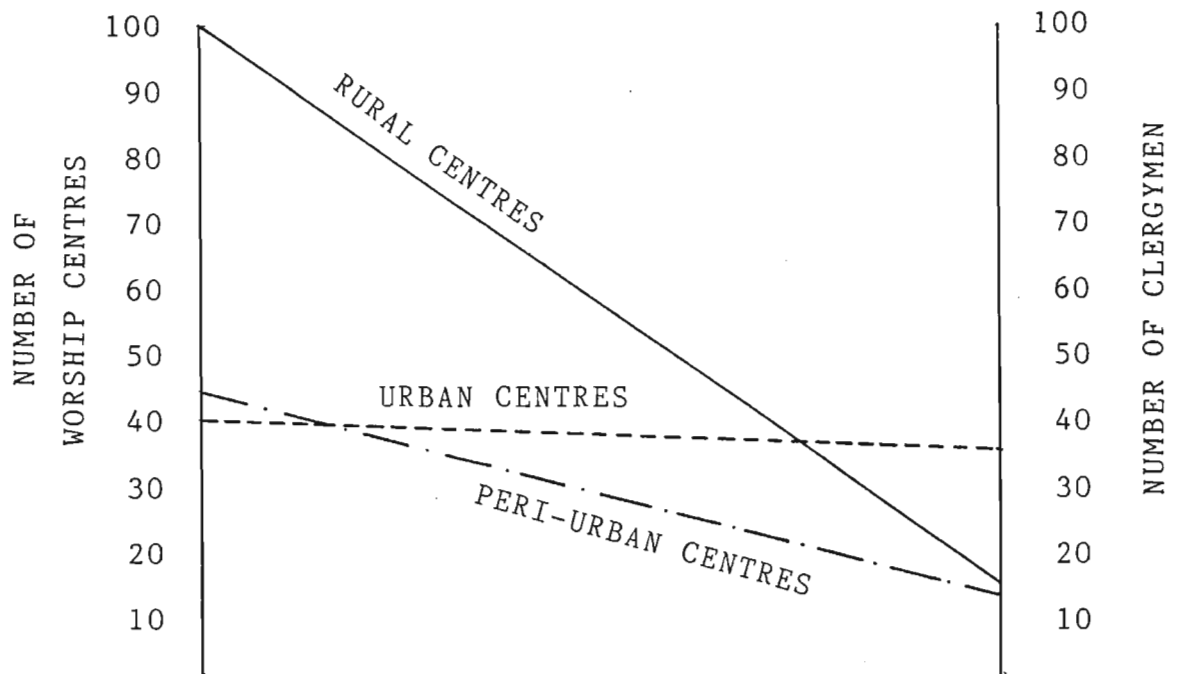
Unlike other Churches, which practice a "calling" system for the appointment of their ministers (where a local community "calls" a minister to their congregation and undertakes to maintain him and his family), the Diocese of Natal uses an "appointment" system. Under this system, the bishop, in consultation with his Appointments Committee, "sends" a minister to a particular congregation where they believe his particular gifts of ministry are most required. His stipend is paid by the Diocese and then recovered from the parish in the form of an assessment, (⁺ 50 % of parish income) which also finances the administration of the Diocese. This "sending" system has decided advantages and disadvantages.

On the positive side, it allows for the most experienced man to be appointed to a particular parish. Hence there

can be/

DIAGRAM: 4

SURVEY OF RATIO OF CLERGYMEN
TO WORSHIP CENTRES



NOTES:

1. Urban Worship Centres: 42, Number of Clergymen: 38
2. Peri-Urban Worship Centres: 45, Number of Clergymen: 14
3. Rural Worship Centres: 97, Number of Clergymen: 15
4. Urban ratio: 1.1 One priest to 1 worship centre.
5. Peri-Urban ratio: 3.2 One priest to 3 worship centres.
6. Rural ratio: 6.4 One priest to 6 worship centres.

can be a co-ordination of manpower and the movement of clergy is controlled. There can be no discrimination between rich and poor, black and white clergymen, as all are paid on one scale of stipend and allowances, whether they be in rural or urban parishes. On the negative side, despite wide consultation, both by bishop and clergyman, and by bishop, clergyman and parish, it takes a brave parish to disagree with their bishop. Costs of removal from one parish to another are high, and this burden is often carried by the clergyman with inadequate settling-in allowances being paid, even though the major costs are paid by the Diocese. "Perks" in the form of standards of housing, transport and allowances paid by the parishes varies widely. (5) In practice this means that very often in the white, English speaking parishes, clergymen live below the standards of the people to whom they minister while in black Zulu speaking parishes, clergymen's living standards are often above those of their parishioners. Much thought is being given to these problems in the Diocese, but at present it remains true that finance continues to play a key role in the appointment of clergymen to parishes.

With financial power centred in the cities, it is not
surprising to/

(5) A good example of these Variations is the amount given by parishioners to their clergy in the form of "Easter Offerings" eg. Urban white parish: R1,282; Urban black parish: R445; Rural white parish: R575; Rural black parish: Nil
Information supplied by Diocesan Office, 20th January 1986.

surprising to find more clergymen ministering to less people in fewer worship centres in the cities, while the rural congregations with a lower per capita income (6) have to contend with fewer clergymen.

The Diocese of Natal will have to give serious thought and attention to the equitable sharing of manpower and financial resources. This concern was expressed at a recent Synod in the following resolution, which draws our attention to the very situation outlined above:

"This Synod, recognising God's call to preach the Good News to all people, requests the Bishop to set up a Commission to investigate and report:

- (a) the extent to which the human, material and financial resources of the Diocese are biased towards urban ministry and mission at the expense of rural needs, and,
- (b) the extent to which a middle class ethos and associated ideologies hamper the mission of the Church to workers, migrants and rural people" (7)

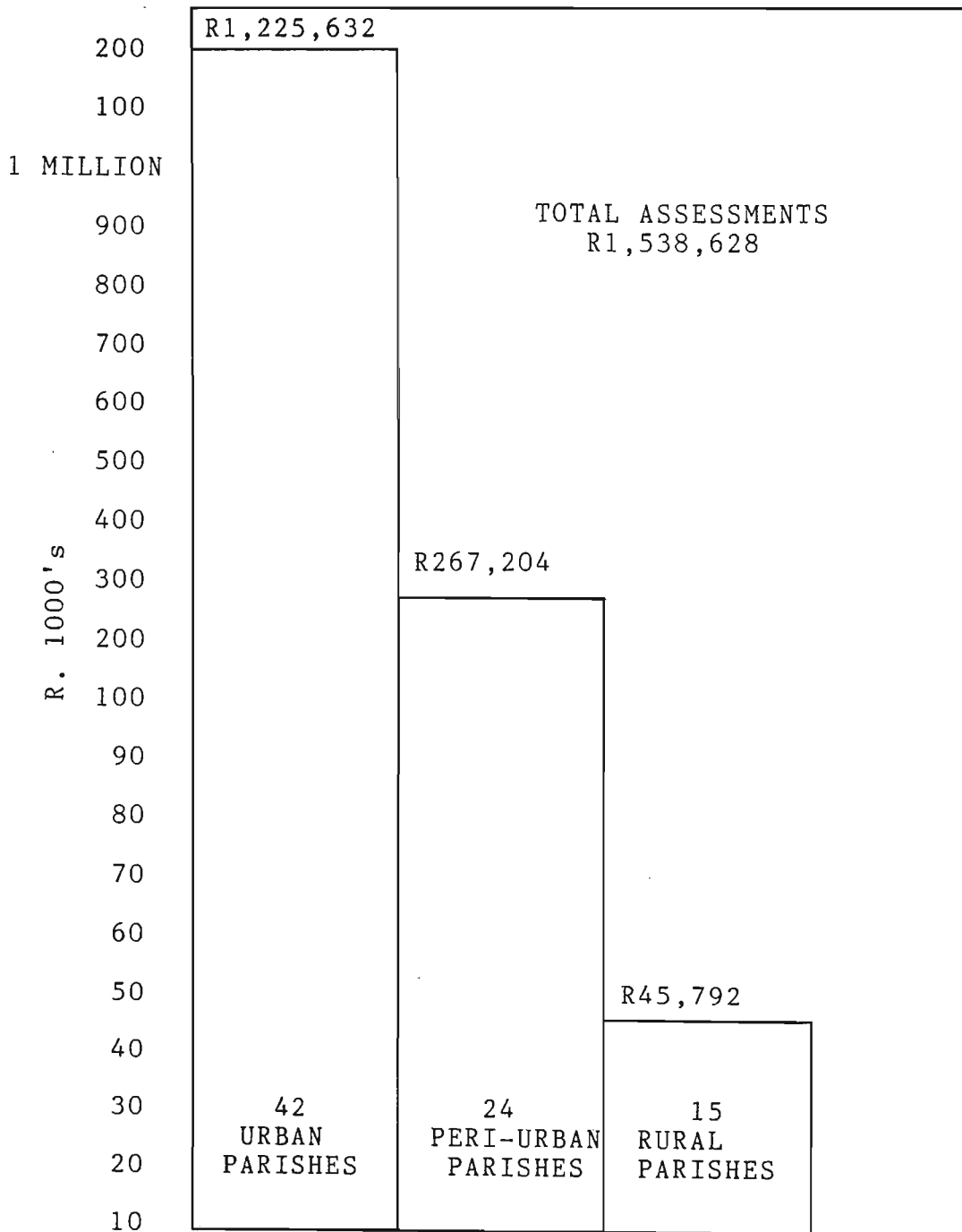
This resolution to Synod was not passed due to lack of support from the members and therefore no commission was set up. However, we believe that the statistics of this survey show that there are real grounds for the closer examination of the appointment of clergymen, the financing of the Diocese and the sharing of both human and material resources between the parishes, than is possible in this thesis.

DIAGRAM: 5/

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- (6) Cf. Assessment figures for the Natal Midlands, p.32 of this thesis.
 - (7) Synod Agenda Paper 1984, Motion No 54. Diocese of Natal.

DIAGRAM: 5

DIVISION OF WEALTH IN THE DIOCESE OF NATAL
BASED ON ASSESSMENTS (50 % OF INCOME)

NOTES:

1. The wealth of the Diocese of Natal is overwhelmingly centred in Urban areas. (Average Urban Assessment: R29,181; Peri-Urban: R11,133. Rural: R3,052 per annum per/

annum per parish).

2. Figures provided by Diocese of Natal, Assessments 1986. Financial Statements 31st December, 1984/85/86. Diocesan Office, Durban.

5/6. Paid and voluntary Layministries

Turning to the response from the parishes with regard to the involvement of the laity in the life of their Church (8), a number of significant developments become apparent.

We must notice that the status accorded to Licenced Layministers in white and black parishes is different (9). There is a relatively low average number of Layministers in Zulu speaking parishes, 4, as against an average of, 7, in English speaking parishes.

The reverse trend is to be found when examining the figures for laity involved in a preaching and pastoral ministry. Urban parishes which tend to have one worship centre, average one lay preacher, whilst peri-urban and rural parishes average 1 and 2 lay preachers respectively. However, when we examine the ministries of catechists, abashumayeli and udodana, the averages are: urban 1; peri-urban 9; rural 6. This bares out the contention
that where/

(8) Cf. Table on p.23 of this thesis.

(9) Cf. p.107f. of this thesis.

that where there are a large number of clergy ministering in a parish, the laity tend to be overshadowed in their ministry. However, in parishes where clergymen are in "short supply" or are only present irregularly, the laity are quick to fill the resultant ministerial vacuum.

There is a great need for a trained leadership, particularly in rural areas. It is disturbing to notice therefore, that at the first level of parish education, the sunday school, the number of the laity involved in teaching the future leadership of the church declines steeply as the averages show: urban 9; peri-urban 7; rural 3 per parish.

With regard to music in the parishes, organists and pianists seem to be widely used: urban 2; peri-urban 2; rural 1. Experimentation in liturgical music seems to be an urban phenomenon with guitars and flutes being used for worship only in the urban areas (urban 3; peri-urban 0; rural 0). With the Anglican emphasis on liturgical worship, it is not surprising to find choirs, which give a strong lead to the congregation, being used extensively (urban 17; peri-urban 10; rural 14 members on average).

Sidesmen play/

Sidesmen play a particularly important role in all Anglican parishes. The urban parishes are faced with high density populations particularly in growth points such as Durban, Pinetown, Pietermaritzburg, and Newcastle. It is also a population in flux and tends therefore to be impersonal. It is crucial to have a person at the door of the church who will welcome strangers and see that they are cared for. The averages for sidesmen confirms this point (Urban 29; peri-urban 16; rural 9).

A problem which was highlighted by the rural parishes was the size of parishes and distance from worship centres. This problem bedevilled the holding of services, training sessions and choir practices. This may well account for the small numbers of people involved in ministries such as sunday school teaching, choir singing, serving and sidespeople in rural areas. It would also account for the need for visitors in high density urban areas (Av. 15) and scattered rural congregations (Av. 10). In the former situation, visitors are able to break down the impersonal loneliness of the urban dweller, whilst in the latter case, where the priest may be able to visit just once a month, visitors can, and do, exercise a real caring and pastoral ministry. (10)

The problem/

(10) Cf. the role of the Abashumayeli p.115ff of this thesis.

The problem of distance and the manner in which the laity is seeking ways of overcoming it, is to be seen in the average number of Chapelwardens. These men and women are to be found in all rural areas, and are responsible to the Bishop for the care and maintenance of chapels and church buildings. In the long absences of the priest they carry, together with their councillors, the responsibility for the day to day ministry to their people (urban 0; peri-urban 2; rural 5).

An area which should be of real concern to the Diocese, which was highlighted by the survey was the existence in the church of two separate women's groups. The Anglican Women's Fellowship (A.W.F.) was in the main white, English speaking and urban or peri-urban (urban 21, peri-urban 28, rural 14). The second group was the Mother's Union (M.U.) which tended in the main to be black, Zulu speaking and rural (urban 12, peri-urban 28, rural 53). Although both do outstanding work in their parishes, they are separated largely on racial grounds. It would appear that the church is not immune to separation in her own ranks, although she is quick to condemn separation as a political ideology. It would be true to say that the Church, in this regard, is just a microcosm of the society in which it is set, displaying to the world the very structures of an apartheid society, instead of being a model of the alternate community Christ came to inaugurate. (11)

Of grave/

(11) Cf. diagram 8, p.150 of this thesis.

Of grave concern to the Church is the number of young people belonging to Youth Fellowships. Accepting that this is always a very difficult ministry, the average attendance figures for Youth Groups of urban 38, peri-urban 20, rural 15 are low. When it is noted that the averages are of MEMBERS of the youth fellowship in a given parish, then the figures are alarming. These are the young people who have been reached and held by the Christian Gospel and upon whom the Church will call for future leadership. The Diocese of Natal employs only one full-time youth worker and despite heroic efforts on his part, this is clearly inadequate for effective youth ministry throughout the Diocese. As the General Catechetical Directory states: "Christianity is a way of life involving attitudes, values and practices which are caught from others. It is the whole Christian Community which teaches the faith; teaches it by the way it lives, rather than the way it preaches. The support and example of adult Christians is essential at every stage of religious growth The modern world offers young people different philosophies of life and different value systems. They cannot be expected to choose the Christian way of life without experiencing and knowing what Christianity is." (12)

Ministry to/

(12) General Catechetical Directory of the Roman Catholic Church no.21; Catechesi Tradendae 19, Issued by Irish Bishops pp.2-3.

Ministry to young people must be the first priority of both the parishes and of the Diocese of Natal as a whole.

No parish can minister effectively without a planned infrastructure. Above all, this requires skilled persons who are responsible for the day to day administration of the parish and all its widely divergent involvements. The averages for paid lay workers in the parishes also give cause for concern: (urban 2, peri-urban 1, rural 0). The main contributory factor here is one of wealth and poverty . The urban parishes are blessed with sufficient money and expertise to employ full-time workers, while the rural areas have neither.

The Diocese is going to have to give her mind to the rationalization of resources if a crisis of ministry in rural areas is to be avoided.

7. The "Biblical Ministries"

Most parishes which responded to the questionnaire recognised "biblical" ministries in their parishes, and again the urban parishes led the field with an average ratio of: urban 7, peri-urban 4, rural 4. By far the majority of parishes in all three areas saw visiting, and prayer for the sick, as the most vital of the ministries. The evangelist was seen as important, followed by teachers and healers./

and healers. Both prophet and pastor were hardly mentioned, which seems to indicate a hesitancy of moving into these areas of biblical ministry. These ministries may be seen as the exclusive preserve of the clergy, and may result from the clergy disallowing any movement in this direction.

8. The Charismatic Renewal Movement

To what extent are the parishes involved in the Charismatic Renewal Movement? When seen in conjunction with (7) above, the responses were significant. In urban areas, 13 parishes responded negatively; 10 responded in the affirmative and 4 were not sure. In peri-urban areas, 8 said no, 1 said yes and 2 were unsure. In rural areas 11 said no and only 2 said yes. The parishes which responded as "unsure" had difficulty in attaching a name to themselves, preferring to see every Christian as gifted by God to minister, and not as being part of any kind of group or movement within the Diocese.

We can safely argue that the majority of parishes which responded (32 as against 13) did not see themselves as part of the Charismatic Renewal Movement, nor therefore, has the Renewal Movement had any real impact on the patterns of lay ministry throughout the Diocese. There was no direct correlation between an involvement in

Renewal and/

Renewal and an increase in the number of laity involved in ministry. This explodes a generally held myth in the Diocese that parishes that are involved in the Renewal Movement have a highly motivated laity who exercise their spiritual gifts at every opportunity.

The second surprising finding in the area of the Renewal, was the overwhelmingly negative response of the Zulu speaking parishes. Of the respondents, not a single parish saw themselves as being firmly within the Charismatic Renewal Movement. Most black priests, when questioned on this negative response, gave as their reason what we may call a "cultural" response. They were happy to accept the theology of scripture with regard to the Holy Spirit, but believed that speaking in tongues, prophecy, interpretation, raising of hands, dancing, visions and the like were the preserve of the Zionist Churches and were to be found in ancestor worship. Most saw such behaviour as unchristian which should be closely controlled. Great sensitivity had to be exercised when questioning in this area of the Church's life, and the priests tended to be very defensive. We can say no more than to reiterate that the Renewal Movement is viewed with great suspicion in Zulu circles. (13)

9. The priest/

(13) Not surprisingly, priests who were questioned wished to remain anonymous. Seven priests were contacted at Synod, 1984.

9. The priest and the ministry of the laity

To what extent does the laity support, or take the place of, the clergy in the Diocese? This question lies at the heart of this thesis. Turning to the response from parishes tabled on page 23, we are able to establish the number of laity involved in voluntary work for their church. This gives us a figure of 5 288 lay people active in ministry in urban areas, 1805 in peri-urban areas, and 2 138 in rural areas. If we divide each figure by the number of parishes in each area which responded, we arrive at an average of urban 196, peri-urban 139 and rural 194. If we divide the latter figures by the number of clergymen ministering in the responding parishes, a very significant ratio of the average number of laity ministering in each parish measured against the number of clergymen in each parish is obtained.

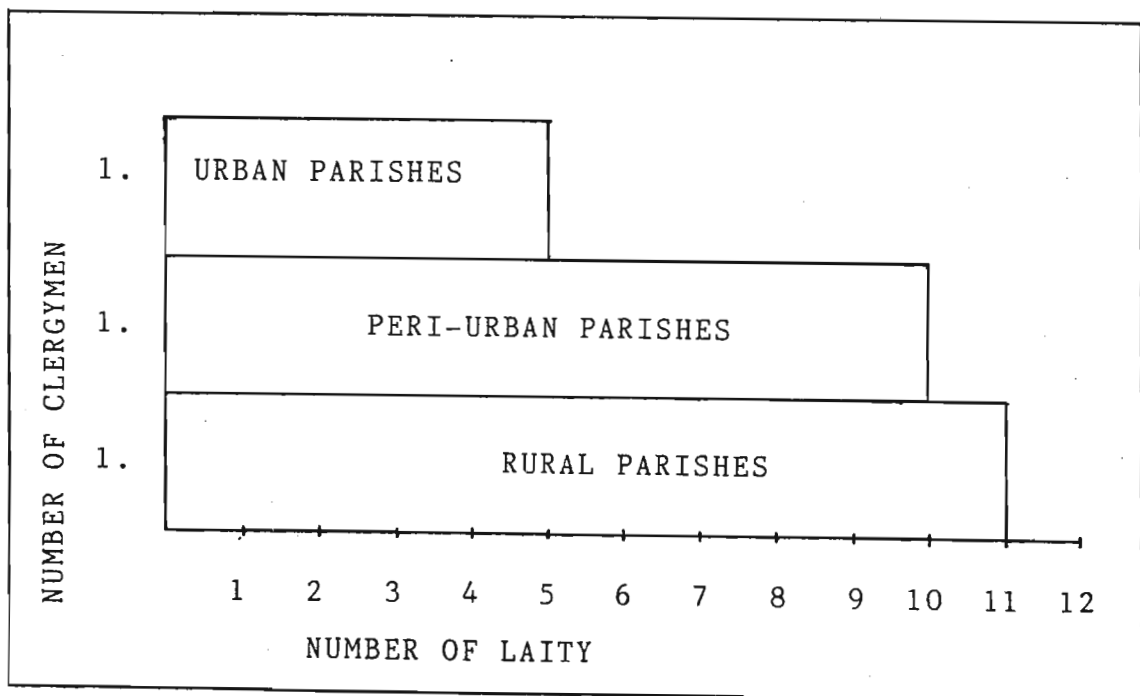
The figures provide us once again with proof that in urban areas laity active in ministry outnumber their clergy by 5 to 1. In the peri-urban area, this figure jumps up to 10 to 1 whilst in the rural areas the figure is 11 lay persons to each clergyman. This confirms the long held view that the greater the number of clergymen active in a parish situation, the fewer laity will be actively involved in ministry./

in ministry. This does not mean that fewer clergymen should be appointed to parishes! Rather, it indicates yet again a lack of understanding in the Diocese of the biblical teaching of the "priesthood of all believers."

It also proves that in peri-urban and rural parishes the clergy are unable to minister effectively to large numbers of members scattered over a large geographical area. The laity in these parishes are forced to fill the vacuum of ministry created. Twice the number of laity are exercising their ministry in rural areas as in urban parishes. The diagram makes this quite clear:

DIAGRAM: 6

RATIO OF CLERGYMEN TO LAITY MINISTERING
IN THE DIOCESE OF NATAL



10/11 To what extent are clergymen well-disposed to the ministry of the laity?

Are the clergy prepared to allow the laity to minister in their parishes, and to what extent are they training the laity to enter into parish ministry? These were very searching questions to the parish clergymen and many of the answers were ambiguous as a result. The parish clergymen are not unique in not being prepared to acknowledge areas in their ministry where they might have failed. This is true of every person.

Of the parishes that responded, only one did not see any further role for the laity in the ministry of the church, and no training of the laity for ministry was offered in that parish. Sixteen other urban parishes saw a greater role for the laity and provided training for them, while 5 saw a greater role but took no special steps or programmes for their training. 5 parishes saw the role of the laity remaining the same and did not provide training.

In peri-urban areas, only 1 parish accepted the 'status quo' and did not provide training for the laity in their ministry. 10 parishes saw a greater role for the laity, but only 4 of these parishes were providing regular

training sessions./

training sessions.

The picture which emerges in the rural areas is not a happy one. 3 parishes maintained the 'status quo' and offered no training. 10 parishes saw a greater role for the laity, but of these, only 4 offered regular training.

It may be said then, that 41 parishes saw the laity taking on a greater role in ministry, but only 24 were offering regular training of the laity to equip them for their tasks. Of these, 16 were in urban areas, 4 in peri-urban and 4 were in rural areas.

These facts imply that skilled trainers are available in the urban parishes as well as easy access to training venues. There is a great desire in the parishes for the laity to exercise a larger role in ministry, but this assertion must be balanced against the fact that the concentrated training to that end is not universally found across the Diocese.

Further, it must be remembered that 51 or 63 % of the parishes responded to the questionnaire and that only half again of these were able to back up their positive answers with practical examples of training offered. We

cannot therefore/

cannot, therefore, depend on the unqualified support of the clergy for a greater involvement of the laity in the ministry of the Church.

Our conclusion is that one of the major stumbling-blocks to increased involvement of the laity in ministry, is the clergyman, who may well feel that his position, in a hierarchically structured view of ministry, is being threatened by the laity exercising their spiritual gifts. (14)

With the empirical evidence of the survey before us, we must examine four parishes more closely to see if the extrapolation we have been involved in above, is to be found in practice at a parish level in the Diocese.

SPECIAL NOTE ON CHURCH MEMBERSHIP:

In the study of the four parishes contained in this section of the thesis, great difficulty was experienced in identifying any clear policy with regard to "Church membership" in the C.P.S.A. Diocesan regulations are based on the concept of the "communicant", stating: "By communicant of the Church of this Province is and shall be meant a person who shall have received the Holy Communion three times at least during the preceding year, at the/

(14) Place alongside this fear, the great need for skilled educators, the problems of travelling, venues, time and expense, and the training of the laity for ministry becomes an opportunity filled with challenges.

at the hands of some Clergyman, either of the Church of this Province, or of some other Church in communion with the same". (1) Therefore, it would appear that a "member" of the C.P.S.A. is a person who is confirmed and receives Holy Communion at least three times each year in an Anglican church. Canon 28, "of Churchwardens and Chapelwardens" stipulates that one of their duties shall be "to ensure that a register is kept of all parishioners." (2) Whose names shall appear in the "register" is not made clear. The Acts of the Diocese of Natal provide no further clarity when it is stated: "It shall be obligatory upon the Incumbent (Minister) and Churchwardens of all Pastoral Charges to keep a register of all Parishioners". (3) Clearly it is intended that the "register" shall consist of communicants only, but in practice Parish Rolls have proved to be lists of families, mailing lists, card systems and computerised lists of names and addresses. Such persons may, or may not, be "communicants" as understood by the Canons and Acts. At best, we must assume that a "member" of the parish is a person whose name appears on the roll of the parish. The name may represent an individual, or a family with one or more communicants.

STUDY OF/

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- (1) Constitution and Canons of the C.P.S.A., Article 24, paragraph 6.
 - (2) Ibid, Canon 28, paragraph 7 (b)i.
 - (3) Acts of the Diocese of Natal, Act 68.

STUDY OF AN ENGLISH SPEAKING URBAN PARISHST. CYPRIAN'S CHURCH, CONGELLA, DURBANEarly Beginnings 1867 - 1877

The parish was born out of the controversies that rent the Church in Natal during the time of Bishop Colenso. (1) In 1865 many of the clergy and laity of Natal expressed their intention of belonging to the Anglican Church under Archbishop Gray of Cape Town. In the same year, Bishop Colenso, after a four year absence from Natal, returned from England as the Queen's Bishop. He therefore claimed ecclesiastical authority from the British Crown alone. When congregations refused to recognise his authority as their bishop, Colenso deprived clergy and laity of their churches.

After protracted legal wrangling, the English courts declared that all church properties in Natal were to be administered by Colenso. Thus members of the Anglican Church found themselves without properties of any kind.

In 1867 a group of these worshippers met for services in the billiard room of the Trafalgar Hotel in Durban. This group formed the first congregation of St. Cyprian's

Church. The/

(1) Cf. Hinchliff P., John William Colenso.
Burnett B.B., Anglicans in Natal.
also pp.5-10 of this thesis.

Church. The Revd Frederick S. Robinson was appointed by Bishop Macrorie (Bishop of Maritzburg, who had taken Bishop Colenso's place as Head of the Anglican Church in Natal) as the first incumbent of St. Cyprian's Church in Durban. (2) Land was obtained in Pine Terrace and by June 1870, a school-cum-chapel had been erected and the church was officially named. Archdeacon Robinson died in 1873, and it was suggested that funds be raised to build a church in his memory. On 15th November 1877 the foundation stone was laid for a new St. Cyprian's in Smith Street, Durban. The church took a considerable time to complete, due to the Zulu war and the Colony of Natal being in a very unsettled state. A trade depression added to the difficulties of the congregation. At length, after peace had been restored, the church building was completed and consecrated on 5th May 1881, by Bishop Macrorie. (3)

The zeal of the congregation at that time was remarkable. Services were being conducted at the Point (later to become Christ Church, Addington); the Church of St. Matthias at Umgeni was built as a daughter church (presently St. James, Morningside).

A mission/

-
- (2) For this, and other information in this section, cf. The parish of St. Cyprian 1869 - 1919. Author unknown.
- (3) Op. cit. Burnett B.B., p.84.

A mission for African converts was started in Greyville (St. Faith's Parish today); an orphanage was started under the care of the Sisters of St. John the Divine (St. Martins's Home for Children, Clarke Road with St. John's church on the adjoining property); a church hall named St. Mary the Virgin was built at Greyville (St. Mary's Church, Greyville) and a school for poor and underprivileged "coloured" children was started (St. Monica's Diocesan Home, today). All this was achieved in the space of 14 years with seven priests on the staff of St. Cyprian's. (4)

A new St. Cyprian's was started in 1939 and consecrated on 2nd March 1940. Under the leadership of the Revd F.N. Ramsden, the congregation moved from Smith Street to their new church on Umbilo Road, Congella. In 1953 the Revd Ramsden was succeeded by the Revd W.L. Wellington under whose direction a new and larger parish hall was added to the parish buildings.

The Revd. P.E. Goldie became Vicar of St. Cyprian's in 1960 and during his time as incumbent the centenary of the parish was celebrated. He was succeeded by the Revd G. Fenton in 1976 who resigned and was succeeded by the Revd R.N. van Zuylen in 1977. The present incumbent is
the Revd/

(4) Goldie P.E., The Centenary of St. Cyprians Church, pp. 7-10.

the Revd H. Crane, appointed in 1985.

THE PARISH TODAY

St. Cyprian's, today, is an urban, English speaking parish. It is situated in Umbilo Road, one of the major arteries into the central business district of Durban. Originally planned as a church to serve a large residential area in 1939, the area has since become industrialized. It covers a large geographical area extending from the harbour in the East to the top of the Berea in the West, and from the Umbilo River in the South to Macdonald Road in the North.

The borders of the parish enclose many homes, industries, flat-dwellers, as well as King Edward Hospital, the University of Natal and many schools including Carmel College, Durban Girls' High, Convent High School and numerous Primary and Junior schools. There are many Old Age Homes within the parish and two large hospitals (St. Augustine's and Entabeni) fall just outside the parish boundaries. St. Cyprian's is situated within a white Group Area, although large numbers of black, coloured and Asian people commute into the parish daily. It is a completely diverse parish drawn together by housing and working opportunities.

One clergyman/

One clergyman is supported by a staff of a part-time paid secretary, a part-time paid administrator, a full time paid cleaner and a gardener. A youth worker was until recently (1985) employed on a part-time paid basis.

At present there are 275 families on the parish roll, making some 1,000 individual members to be cared for. (5)

The parish is administered by the Rector and Parish Council consisting of two Churchwardens, an Alternate-Churchwarden, a Treasurer, an Offering Recorder and five Parish Councillors. The services of the parish are conducted by the Rector who shares this ministry with seven Licenced Lay-Ministers, one of whom is a woman. One of the layministers is licenced to preach. Eight young men assist at the altar as Servers at Communion services. A youth choir of 12 regular members often leads the worship. Ten parishioners, comprising both men and women, read the scriptures at services and 29 faithful members act as Sidesmen, taking up the offerings and greeting visitors at the door of the church. In addition to the youth choir, a very able Organist leads the unday worship and there is a small group of six parishioners who form a drama/dance team for family services./

(5) Cf. Special Note p.46 of this thesis.

family services.

The sick and new-comers to the parish are regularly visited by a Visitors Team (5 parishioners). Christian education is undertaken by housegroups (six in number, of which one is exclusively for young people) where the bible is studied and prayer and fellowship are shared. A growing Sunday school exists with eight teachers catering for age groups from four to thirteen years. After that age, young people are prepared for Confirmation by the Rector, assisted by one of the parishioners. After Confirmation, youngsters are eligible to join the Youth Fellowship where their spiritual, psychological, social and physical needs are met. There are at present (1985) twenty seven young people meeting regularly on a Friday evening, with the number rising to fifty or more for special events such as weekend camps. Once the young person "graduates" from the youth fellowship, normally on leaving school, they may join a house group or "young married's" group.

Two groups, the Women's Fellowship (morning meeting) and the Mother's Union (evening meeting) cater for the fellowship, christian education and prayer needs of the women of the parish and some sixty women attend both groups. A

men's fellowship/

men's fellowship has recently begun to meet similar needs amongst the men of the parish.

The pastoral needs of the parish are served by the priest. However, as he could not succeed on his own, he is assisted by the Layministers and in the absence of the priest they conduct services, with the exception of Holy Communion, and care for the needs of the parish.

Regular meetings and training of the lay leadership takes place on a quarterly basis. An excellent library of books and tapes is well used by parishioners and Sunday sermons are tape-recorded so that the sick and elderly, who are unable to get to church, are ministered to.

The ministry of the parish may be described as a "Whole-Body" ministry catering for Christians from the "cradle to the grave", while seeking to reach out to those untouched by the Gospel. (6) The Rector has adopted a "Team Ministry" approach, seeing himself as one of a team of Christians ministering to the diverse needs of his parishioners. By his Ordination he sees himself exercising the ministry of leadership and sacraments, whilst at the same time recognising that God gives differing gifts of
the Spirit/

(6) Cf. Response to questionnaire pp.56-59 of this thesis. Questionnaire on the ministry of the Laity: Diocese of Natal Circulated to 103 clergy, August 1984.

the Spirit for ministry. He enables his members to express those gifts in visiting the sick at home and hospital, caring for the needy, teaching the Faith, evangelism, preaching, raising the awareness of his people to the material and spiritual needs of the poor both within and outside of the parish (two creches and a cripple care centre are presently assisted by the parish), directing the churches finances where they are most needed and attempting to answer the questions of the city dweller with regard to labour relations, unemployment, housing, education, pollution and the environment. This is normally done by way of sermons, seminars, visiting speakers, tapes, slides and videos.

In this way the parish seeks to keep a balance between the vertical and horizontal dimensions of the faith: to love God, and to love our neighbours. It also seeks to bring the faith to bear on the real issues of the day.

QUESTIONNAIRE ON THE MINISTRY OF THE LAITY : DIOCESE OF NATAL

1. Name of Parish: St. Cyprian's Congella.....
2. Number of Clergy on the Staff:1.....
3. Number of parishioners/families on the Roll: ...275.
4. Number of Chapelries:-.....
5. Number of Outstations:-.....
6. Number of House Churches/Groups:6...
7. Would you describe your Parish as Urban☒..... Rural
or Urban and Rural (Please tick).
8. Do you have any of the following in your Parish:

Licensed Lay Ministers (Cup Bearers)	YES/NO Number ... <u>7</u>
Licensed Lay Ministers (Preachers)	YES/NO Number ... <u>1</u>
Catechists	YES/NO Number ... <u>-</u>
Abashumayeli	YES/NO Number ... <u>-</u>
Udodana	YES/NO Number ... <u>-</u>
Servers	YES/NO Number ... <u>8</u>
Sidesmen	YES/NO Number .. <u>29</u>
Choir members	YES/NO Number .. <u>12</u>
Lay Readers	YES/NO Number .. <u>10</u>
Sunday School Teachers	YES/NO Number ... <u>8</u>
Parish Visitors	YES/NO Number ... <u>5</u>
Organist/Pianist	YES/NO Number ... <u>1</u>
Musicians	YES/NO Number ... <u>4</u>
Liturgical Dance/Drama Group	YES/NO Number ... <u>6</u> of members
Churchwardens	YES/NO Number <u>2</u> & <u>1</u> alt.
Chapelwardens	YES/NO Number ... <u>-</u>
Parish Councillors	YES/NO Number .. <u>11</u> of members
Anglican Womens Fellowship	YES/NO Number .. <u>34</u> of members

- Mothers Union YES/NO Number ...³⁰...
of members
- Men's Fellowship YES/NO Number ...¹²...
of members
- Youth Fellowship YES/NO Number ...²⁷...
of members
9. Do you have Full-time/Part-time paid Lay workers in
your Parish? YES/NO Number⁴...
10. If your answer to (9) above was YES, what function
do they perform in your Parish?
- | | |
|------------------|-------------------------------------|
| Parish Secretary | YES/NO Number ¹ ... |
| Administrator | YES/NO Number ¹ ... |
| Cleaner | YES/NO Number ¹ ... |
| Gardener | YES/NO Number ¹ ... |
| Youth Worker | YES/NO Number ¹ ... |
| Other | YES/NO Number |
11. Do you have any LAY members of your congregation
exercising a Biblical Ministry on a REGULAR basis
not mentioned in the questionnaire?
- | | |
|------------------|---------------------|
| Evangelist | YES/NO Number |
| Teacher/Preacher | YES/NO Number |
| Prophet | YES/NO Number |
| Pastor | YES/NO Number |
| Healer | YES/NO Number |
| Other | YES/NO |

(If Other, please give their task and the number of
persons)

<u>TASK</u>	<u>NUMBER</u>
.....
.....
.....

12. Do you/

12. Do you have any LAY members of your congregation assisting you in preparing people for the following on a REGULAR basis. Please give their designation (Lay Minister; Catechist; Abashumayeli; Parishioner etc) and the numbers of persons involved.

DESIGNATION

Baptism	YES/NO	Number-... ..-.....
Confirmation	YES/NO	Number ...2.... Layministers
Marriage	YES/NO	Number ...-... ..-.....

13. Do you have any LAY members of your congregation CONDUCTING services in your parish?

DESIGNATION

Baptisms	YES/NO	Number:.....
Marriages	YES/NO	Number:.....
Funerals	YES/NO	Number ...1....Layminister
Morning Service	YES/NO	Number ...2....Layministers
Evening Service	YES/NO	Number ...2....Layministers
House Communion	YES/NO	Number:.....
Sick Communion	YES/NO	Number ...2....Layministers

14. In the absence of a Priest, who conducts your Services for you? (Please tick)

Another Priest Lay Minister Catechist
Abashumayeli Parishioners

15. Realizing the difficulty with names and labels, would you say your parish is firmly within the Charismatic Renewal Movement?

~~YES/NO~~

16. Do you believe the Laity should be given: (Please tick):

A far greater role in the ministry of the Church?
A role the same as it is now in the Church?
No further role in the Church?

17. Do you/

17. Do you have regular training of the lay leadership of your Parish? YES/NO

If your answer is YES, what form does this training take?

Teaching weeks, Lent Courses, Ongoing training of

Layministers, House Group training evenings.

.....

.....

18. Finally, can you give me any information on forms of LAY ministry present in our Church which have not been mentioned in this questionnaire?

NO.

STUDY OF AN ENGLISH SPEAKING RURAL PARISH.

THE PARISH OF ST. JAMES, DUNDEE, NORTHERN NATAL.

The Parish Church of St. James' stands on a triangular plot of ground in the centre of the rural town of Dundee, Northern Natal. In a corner of this plot stands a small building, now known as the old Parish Hall.

In 1884 the little Church of St. Philip was built at Coalfields, a township laid out by Mr W.F. Still. Two years previously, Mr Peter Smith had a portion of his farm surveyed. Both parties named their prospective townships, Dundee, so Mr Smith registered his as "Dundee Proper". When it became clear that future development lay with Dundee Proper, the little Church at Coalfields was demolished and re-erected in its present position, to be relegated to use as a Parish Hall should a new church be completed.

There is an article in the Diocesan Magazine "The Vineyard" concerning the church (1). It reads: "St. Philip's Church, Dundee was opened for Divine Services on Wednesday, October 8th, by the Archdeacon of Maritzburg The Church, as erected, has cost about 500 pounds The Church is built of brick, pointed with cement, measuring 45' by 23' and has/

(1) The Vineyard, November 1884. Diocesan Archives.

and has a well-pitched roof. It is lighted by eight lancet windows and is seated for about 100 persons. The lectern, font and reading-desk are the gifts of the workmen The altar was made at St. Alban's Native College, Maritzburg, and is also a gift to the Church".

When St. Philip's was built at Coalfields it was part of the Parish of Newcastle, and when the first Church was built in Dundee in 1891, it was still a part of that Parish. The foundation stone of this new Church, dedicated to St. James, was laid on June 1st 1891 by the Revd W. Clark of Newcastle. It was a wood and iron building, but this soon gave way to a new building in 1897. Dundee had become a separate parish in 1896 with the Revd G.C. Bailey as the first Vicar. Completed in 1898, a Vicarage was built next to it in the same year.

On April 16th 1899, the new Church of St. James' was consecrated by Bishop Hamilton Baynes, Bishop of Natal. The church was about half its present size and without a bell-tower. The bell and tower were added in 1903 and the organ in 1904.

It is of interest to note that St. James' was closely involved in the Anglo-Boer war, the Revd G.C. Bailey having been the Chaplain to the British forces stationed in

Dundee./



Dundee. General Sir W. Penn Symons, in command at the Battle of Talana Hill, 20th October 1899, is buried in St. James' Churchyard, as are others, who like him fell at Talana. Vicar Bailey himself is buried in the churchyard, having died of enteric fever during the course of the war at the young age of 38 years.

After the war, many distinguished visitors came to the Church including Princess Christian (daughter of Queen Victoria); Lord Roberts; the Duke and Dutchess of Connaught and Princess Patricia. All came to visit the Battle sites around Dundee, and to this day the many visitors to the Church come to consult the most impressive South African War Memorial Brass on the West wall, which bears the names of 231 Officers, N.C.O.'s and men of the Imperial and Colonial forces and indicates the place of their burial.

This short history of the church in Dundee would not be complete without reference to the Sisters of St. John the Divine. The first mention of this Order of Nuns in the annals of the parish, appears in a Parish magazine of August 1908, when it is noted that the care of the altar and sanctuary of the Parish Church was in the hands of the Sisters. They remained devoted workers in the parish as long as they were in Dundee.

St. John's/

St. John's school was established by the Order and is mentioned in the same magazine (August 1908). The school continued to function until 1920, when it closed down and the Sisters and Lay-staff moved to Saint John's Convent and Diocesan School in Pietermaritzburg, where they continue to this day. The original school buildings in Dundee are now used as a hostel for junior school children by the Natal Education Department.

St. James' Church has always been the centre of a widely spread rural parish, and its clergy have always had to minister to scattered congregations. These include towns such as Glencoe, Waschbank and Dannhauser as well as small house churches on farms and the widely scattered coal mines. In 1937 the ladies of the Anglican community in the railway village of Glencoe decided to try to raise funds to build a church hall. This took considerable time, but by 1951 funds were sufficient to begin building and the church was consecrated in May 1952 by Bishop Inman, Bishop of Natal. In like manner the Chapelry of Dannhauser became part of the parish in 1963, having previously been ministered to by the parish of Newcastle. The beautiful little church of St. Michael was built in 1968 and consecrated on the 15th August 1970 by the Bishop Suffragan of Natal, /

of Natal, the Rt. Revd Kenneth Hallows. The Revd Colin Peattie was Rector of St. Michael's at the time. (2)

THE PARISH TODAY (3)

The Parish of St. James' Dundee is presently served by a single clergyman who ministers to 280 families on the parish roll. In addition he cares for the two daughter churches (chapelries) in Glencoe and Dannhauser.

In a widely scattered parish it is patently impossible for the Rector to care adequately for his parishioners. However, he is supported in his ministry by seven lay ministers (one of whom is a Lay Preacher) who, in the absence of the Rector, conduct Morning and Evening services, but not Holy Communion. They do, however, administer the Sacrament to the sick who are unable to come to church services. Liturgically, the Rector is assisted by eight Servers and ten Sidesmen, but the parish does not have a choir to lead the singing, nor do they have any lay readers. The Sunday school has eight teachers for some sixty children. There is no Sunday school in either Glencoe or Dannhauser where a very exciting development has taken place in the form of joint Sunday schools across denominational barriers,

with the/

(2) For fuller treatment of the history of the parish, cf. 75th Anniversary Brochure of the Parish of Dundee, Published by the parish, 1973.

(3) op.Cit., Questionnaire on ministry of the Laity, pp.67-70.

with the local churches taking joint responsibility for the Christian education of the children. (4) There are two recognised musicians in the Parish as well as a small Religious Drama/Dance group of six people.

The administration of the Parish is undertaken by 2 Churchwardens and 2 Chapelwardens (Glencoe and Dannhauser) together with ten parish councillors including a parish treasurer. There is no parish secretary or other paid lay workers apart from a gardener and cleaner. There is a small Anglican Women's Fellowship consisting of fifteen members but no Men's Fellowship.

As with the Sunday school children, there is a small number (10) of older children who belong to an ecumenical Youth Fellowship which is run in conjunction with the local Methodist and Presbyterian congregations.

Like all other Anglican parishes, St. James' has been deeply affected by the Group Areas Act. Zulu speaking members of the Diocese who live outside the towns and in Dundee are cared for by St. Philip's Church, a separate parish catering for black Anglicans. The two Churches co-operate where possible but to all intents and purposes live separate lives.

However, /

(4) There would appear to be an emerging pattern in this regard, particularly in English speaking rural parishes: Dundee; Karkloof; Hillcrest as well as in United Churches such as all Saints United Church, Pietermaritzburg, an ecumenical venture.

However, throughout the history of the parish, so called "Coloured" and "Indian" Christians have been members of St. James' and since the early 1970's were fully integrated into the parish and her organisations, some holding senior positions on Parish Council and at least one serving as lay minister. The problems caused by the separation of Christians by law along racial lines, have been dealt with more fully in chapter three of this thesis. (5)

QUESTIONNAIRE/

(5) Cf. pp.117-121 of this thesis.

QUESTIONNAIRE ON THE MINISTRY OF THE LAITY : DIOCESE OF NATAL

1. Name of Parish: Dundee St. James
2. Number of Clergy on the Staff: 1
3. Number of parishioners/families on the Roll: 280
4. Number of Chapelries: 2
5. Number of Outstations: -
6. Number of House Churches/Groups: 1
7. Would you describe your Parish as Urban Rural ☒
or Urban and Rural (Please 'tick').
8. Do you have any of the following in your Parish:
- | | | | |
|--------------------------------------|--------|--------|---------------------------|
| Licensed Lay Ministers (Cup Bearers) | YES/NO | Number | 7 |
| Licensed Lay Ministers (Preachers) | YES/NO | Number | 1 |
| Catechists | YES/NO | Number | 7 |
| Abashumayeli | YES/NO | Number | 7 |
| Udodana | YES/NO | Number | 7 |
| Servers | YES/NO | Number | 8 |
| Sidesmen | YES/NO | Number | 10 |
| Choir members | YES/NO | Number | 7 |
| Lay Readers | YES/NO | Number | 7 |
| Sunday School Teachers | YES/NO | Number | 8 |
| Parish Visitors | YES/NO | Number | 7 |
| Organist/Pianist | YES/NO | Number | 2 |
| Musicians | YES/NO | Number | 2 |
| Liturgical Dance/Drama Group | YES/NO | Number | 6 in embryo
of members |
| Churchwardens | YES/NO | Number | 2 |
| Chapelwardens | YES/NO | Number | 2 |
| Parish Councillors | YES/NO | Number | 10
of members |
| Anglican Womens Fellowship | YES/NO | Number | 15
of members |

Mothers/

Mothers Union	YES/NO	Number	nil
		of members	
Men's Fellowship	YES/NO	Number	-
		of members	
Youth Fellowship	Joint with Meth/Pres.	YES/NO	Number ¹⁰
			of members

9. Do you have Full-time/Part-time paid Lay workers in your Parish?

YES/NO

Number²

10. If your answer to (9) above was YES, what function do they perform in your Parish?

Parish Secretary	YES/NO	Number ... ⁻ ...
Administrator	YES/NO	Number ... ⁻ ...
Cleaner	YES/NO	Number ... ¹ ...
Gardener	YES/NO	Number ... ¹ ...
Youth Worker	YES/NO	Number ... ⁻ ...
Other	YES/NO	Number ...Nil...

11. Do you have any LAY members of your congregation exercising a Biblical Ministry on a REGULAR basis not mentioned above in the questionnaire?

Evangelist	YES/NO	Number
Teacher/Preacher	YES/NO	Number
Prophet	YES/NO	Number
Pastor	YES/NO	Number
Healer	YES/NO	Number
Other	YES/NO	Number

(If Other, please give their task and the number of persons)

TASK

NUMBER

.....
.....
.....

12. Do you/

12. Do you have any LAY members of your congregation assisting you in preparing people for the following on a REGULAR basis. Please give their designation (Lay Minister; Catechist; Abashumayeli; Parishioner etc) and the numbers of persons involved.

DESIGNATION

Baptism	YES/NO	Number
Confirmation	YES/NO	Number ... ¹ ... Layminister
Marriage	YES/NO	Number ...

13. Do you have any LAY members of your congregation CONDUCTING services in your parish?

DESIGNATION

Baptisms	YES/NO	Number ...
Marriages	YES/NO	Number ...
Funerals	YES/NO	Number ...
Morning Service	YES/NO	Number All Layministers
Evening Service	YES/NO	Number when called upon
House Communion	YES/NO	Number ...
Sick Communion	YES/NO	Number ...

14. In the absence of a Priest, who conducts your Services for you? (Please tick)

Another Priest Lay Minister Catechist
 Abashumayeli Parishioners

15. Realizing the difficulty with names and labels, would you say your Parish is firmly within the Charismatic Renewal Movement?

The past lingers on!

YES/NO

16. Do you believe the Laity should be given: (Please tick)
 A far greater role in the ministry of the Church?
 A role the same as it is now in the Church?
 No further role in the Church?

17. Do you/

17. Do you have regular training of the lay leadership of your Parish?

YES/NO

If your answer is YES, what form does this training take?

..... Meet monthly. Shall undertake such training as
..... the new course offers (when published).
.....

..... At present keep up to date with all new forms of
..... service and the Layministers; role.
.....

18. Finally, can you give me any information on forms of LAY ministry present in our Church which have not been mentioned in this questionnaire?

NO

STUDY OF A ZULU SPEAKING URBAN PARISHST. FAITH'S PARISH, GREYVILLE, DURBAN

St. Faith's Parish owes its beginnings to the number of Africans who were seeking work in the little town growing up on the shores of Durban Bay. They came to work in the docks and for the firms beginning to trade in this colonial outpost. Frederick Sydney Robinson, then a catechist, started to teach the Christian faith to these Africans in 1868, in a miserable wooden shed with a sand floor. In 1874, Mr Robinson was ordained and he wrote at that time: "My night school was at first only a means to bring the people together, as owing to my ignorance of the language I could not attempt any religious teaching. But as I learnt Zulu the school and services were better attended than I hoped. The smallness of the room is a great drawback." (1)

By 1875, however, due to the generosity of the S.P.C.K. in London and the financial contributions of his many friends, Mr Robinson was able to build a small school/chapel. At last on St. Michael's day 1875, four converts who had been under instruction for two years were baptised at St. Cyprian's Church. This St. Cyprian's congregation, with real apostolic zeal, took all Durban as its missionary field.

Mr Robinson/

(1) Lewis C. & Edwards G.E., Historical Records of the Church of the Province of South Africa, p.367.

Mr Robinson, meanwhile, had been made Archdeacon of Durban. Bishop Macrorie of Maritzburg, then offered St. Faith's Mission to Mr Charles Johnson, a catechist at Highflats. He proved to be very energetic, and the Bishop wrote in 1877: "The native work in Durban has many difficulties, for only a night school can be attempted. The masters are not as a rule very keen that their natives should come to school; they say that they get more work out of a "raw" Kaffir. Everyone who comes to St. Faith's is regarded as a Christian whether he has been baptised or not, and in fact very few are baptised...." (2)

Under the direction of Mr H.T.A. Thompson of Christ Church, Oxford, work at St. Faith's made great strides in its development. During 1885 twenty seven Africans were baptised (3). The congregations too increased, until the buildings were inadequate and needed to be extended. Consideration was also given to building a hostel for men so that they could more easily attend the night-school.

Unfortunately, there was so little money for mission work in Natal, that Mr Thompson had to accept an invitation to work at Isandhlwana in Zululand. In 1887 the Revd A.P. Troughton was working at St. Faith's and eighty men crowded into/

(2) Ibid., p.367

(3) Baptismal records: Parish of St. Cyprian, Durban.

crowded into the school regularly. Under the Revd J.G. Reid, Mr Thompson's successor, attendance rose to 110 members.

By 1880 the Revd Daniel Mzamo was in charge, and did a wonderful work at St. Faith's. Francis Magwaza, too, was a great worker under European supervision. The appointment of these men to take charge of African missions was seen as an important step in the development of an indigenous ministry which was the ultimate goal of all European missionary efforts in South Africa at that time.

In 1922 a new property was bought out of funds provided by the Africans and Europeans in Durban. The parish received no money from the Society of the Propagation of the Gospel in London or from the Diocese for many years, and with the building of the present Church and Rectory the Christian work amongst Africans in Durban was firmly planted and continues to thrive to this day. A new complex of offices, hall and Sunday school rooms was added in 1984. The only Anglican work amongst Africans in central Durban is growing constantly. (4)

THE PARISH/

(4) See also: Burnett B.B., Anglicans in Natal, pp. 84-85.

THE PARISH TODAY (5)

It has been an exciting experience studying St. Faith's, for here is a parish which is facing many difficulties and shortcomings, but is overcoming them through vision, hard work and perseverance. There is a rule of thumb amongst the clergy of the diocese that one priest can only effectively minister to some 250 parishioners. Like all other parishes in the Diocese, St. Faith's is faced with over 700 families on the roll with only two clergy on the staff - a Rector and his assistant priest.

In addition to the central church at Greyville (mentioned above) the parish has seven outstations to minister to. These consist of house churches in the greater Durban area in both black and white residential areas. As in its early beginnings, the parish ministers almost exclusively to black, Zulu speaking Christians who work and reside in Durban, as well as many Christians who are migratory labourers living in hostels in Durban and environs.

It is quite impossible for two clergy to minister to such a large, diverse and geographically far-flung parish stretching across the entire length and breadth of greater

Durban. In/

(5) Based on Questionnaire on the Ministry of the Laity: Diocese of Natal circulated to 103 clergy August 1984, pp. 79-82 of this thesis.

Durban. In response to this situation, the parishioners have responded by offering themselves and their many ministries for the work which must be done. Seven licensed lay ministers assist the Rector in the conducting of services. They are qualified to hold the Diocesan licence which permits them to minister at services (particularly assisting at Holy Communion) in their own parish as well as parishes throughout the Diocese. In the absence of the Rector they also undertake the training of candidates for Baptism and Confirmation. Theirs is a sacramental ministry.

Like most other Zulu speaking parishes in the Diocese the Lord has raised up some 27 Abashumayeli - faithful lay people who hold the Rector's licence to minister to the needs of the people in his parish. Their task is to conduct morning and evening worship at the outstations; to visit and care for the sick; to teach and preach; to lead prayers and to baptise and bury the faithful. Theirs is a pastoral ministry.

There are many servers (31) who assist the clergy in the services of the Church, as well as five sidesmen. With a real joy and ability to sing, it is not surprising to

find no/

find no musicians in the parish, but the choir numbers 74 people who lead the singing of the congregation. There are four lay readers. Surprisingly there are only four Sunday school teachers in the parish. This shortcoming, however, is understandable in the light of the lack of education and leadership in black parishes. Also much of the educational work of the parish is undertaken by the Abashumayeli and lay ministers.

As with all other Anglican Parishes in the Diocese, administration of properties and finance is undertaken by Churchwardens and a Parish Council of 12 members.

The parish has a very strong Mother's Union of 98 members. They fulfill an invaluable role in the parish. They raise funds, clean the Church buildings, but more importantly, they visit the faithful on a regular basis, ensuring that they are kept in touch with the church and one another. They have a real caring responsibility in the feeding of the hungry, rearing of children, and providing the means for education by way of school books and uniforms.

Unlike many black, Zulu speaking parishes where the men of the parish are away, working in the cities, St. Faith's has a large male presence and these have been effectively

channelled into/

channelled into the ministry of the Church. An organisation known as Iviyo Lo Fakazi (Legion of Christ), consisting of men and including 6 men with real gifts in evangelism, travels both within and outside of the parish conducting evangelistic services and winning people for Christ. There are two other men's fellowships namely Udodana and Amadoda who work in and around the Church offering their skills wherever needed and gather on a regular basis for meetings, teaching, bible studies and fellowship.

An effective Youth Fellowship of some 46 members exists to cater to the needs of young people.

Unlike most black parishes, St. Faith's is able to afford two paid workers. A parish secretary is employed to ensure that the administration and correspondence of the parish is efficiently dealt with, and a part-time gardener is employed to see to the grounds of the church, rectory and hall.

The clergy and people at St. Faith's have captured the vision of a Bible-based ministry that involves every member of the congregation. The concept of the Holy Spirit equipping the "saints" for ministry is clearly understood and the gifts of the Holy Spirit are allowed to operate through the faithful under the guidance and discipline of the clergy./

the clergy. Six Christians, who are recognised as gifted evangelists, exercise their gift on a regular basis in the life of the parish. A parishioner with a real gift for teaching is widely used, as well as a single person who is blessed with the gift of healing. There is also one parishioner who is a recognised prophet.

It is of interest to note, however, that there was some hesitancy on the part of the clergy in the recognition of the latter gifts of prophecy and healing. Not because the legitimacy of the gift was questioned, but because of the fear of being identified with the many African sects which have a strong presence in Durban and are seen by the clergy at St. Faith's as being on the fringe of Christianity at best, and completely un-Christian at worst. (6)

QUESTIONNAIRE/

-
- (6) It would not be relevant to discuss African sects here. However, three publications have been found to be very useful for background reading:

- (i) Verryn T.D., A History of the Order of Ethiopia.
- (ii) Sundkler B., The Christian Ministry in Africa.
- (iii) Parrinder E.G., African Traditional Religion.

QUESTIONNAIRE ON THE MINISTRY OF THE LAITY : DIOCESE OF NATAL

1. Name of Parish: ..St. Faiths.....
2. Number of Clergy on the Staff:2.....
3. Number of parishioners/families on the Roll: ..700.
4. Number of Chapelries:7.....
5. Number of Outstations:7.....
6. Number of House Churches/Groups:7....
7. Would you describe your Parish as Urban ✓ Rural
or Urban and Rural (Please tick).
8. Do you have any of the following in your Parish:

Licensed Lay Ministers (Cup Bearers)	YES/NO Number <u>...7....</u>
Licensed Lay Ministers (Preachers)	YES/NO Number <u>...7....</u>
Catechists	YES/NO Number <u>...7....</u>
Abashumayeli	YES/NO Number <u>..27....</u>
Udodana	YES/NO Number <u>...7....</u>
Servers	YES/NO Number <u>..31....</u>
Sidesmen	YES/NO Number <u>...5....</u>
Choir members	YES/NO Number <u>..74....</u>
Lay Readers	YES/NO Number <u>...4....</u>
Sunday School Teachers	YES/NO Number <u>...4....</u>
Parish Visitors	YES/NO Number <u>...7....</u>
Organist/Pianist	YES/NO Number <u>...7....</u>
Musicians	YES/NO Number <u>...7....</u>
Liturgical Dance/Drama Group	YES/NO Number <u>...7....</u> of members
Churchwardens	YES/NO Number <u>2.+2.alter-</u> nates
Chapelwardens	YES/NO Number <u>...7....</u>
Parish Councillors	YES/NO Number <u>12.+2 Clergy</u> of members
Anglican Womens Fellowship	YES/NO Number <u>...7....</u> of members

Mothers/

Mothers Union

YES/NO Number ..98..
of members

Men's Fellowship

YES/NO Number⁴²
of members

Youth Fellowship

YES/NO Number ...⁴⁶...
of members

9. Do you have Full-time/Part-time paid Lay workers in your Parish?

YES / NO

Number ...²...

10. If your answer to (9) above was YES, what function do they perform in your Parish?

Parish Secretary

YES/NO Number ...¹...

Administrator

YES/NO Number

Cleaner

YES/NO Number ...7...

Gardener

YES/NO Number ...1...

Youth Worker

YES/NO Number

Other

YES/NO Number

11. Do you have any LAY members of your congregation exercising a Biblical Ministry on a REGULAR basis not mentioned above in the questionnaire?

Evangelist

YES/NO Number ...⁶...

Teacher/Preacher

YES/NO Number ...1...

Prophet

YES/NO Number ...1...

Pastor

YES/NO Number

Healer

YES/NO Number ...1...

Other

YES/NO

(If Other, please give their task and the number of persons)

TASK

NUMBER

.....

.....

.....

.....

.....

• • • • •

12. Do you/

12. Do you have any LAY members of your congregation assisting you in preparing people for the following on a REGULAR basis. Please give their designation (Lay Minister; Catechist; Abashumayeli; Parishioner etc) and the numbers of persons involved.

DESIGNATION

Baptism	YES/NO	Number ..2....	...Some people
Confirmation	YES/NO	Number ..2....	...Umshumayeli
Marriage	YES/NO	Number ....7....	...and Teacher

13. Do you have any LAY members of your congregation CONDUCTING services in your parish?

DESIGNATION

Baptisms	YES/NO	Number ...7.....
Marriages	YES/NO	Number .....7.....
Funerals	YES/NO	Number .43.....
Morning Service	YES/NO	Number .61.....
Evening Service	YES/NO	Number .34.....
House Communion	YES/NO	Number ...7.....
Sick Communion	YES/NO	Number ...7.....

14. In the absence of a Priest, who conducts your Services for you? (Please tick)

Another Priest Lay Minister Catechist
 Abashumayeli Parishioners

15. Realizing the difficulty with names and labels, would you say your Parish is firmly within the Charismatic Renewal Movement?

YES/NO

16. Do you believe the Laity should be given: (Please tick)
 A far greater role in the ministry of the Church?
 A role the same as it is now in the Church?
 No further role in the Church? ..No..

17. Do you/

17. Do you have regular training of the lay leadership of your Parish?

YES/NO

If your answer is YES, what form does this training take?

1. Leading Services/Preaching, Meditations, Prayer

 of Healing/Visiting, Sunday School, Mothers Union,

 St. Agnes guild, Iviyo lo Fakazi (Legion of Christ)

 Udodona (Men's Society) Amadoda Men's Fellowship

 Youth, Choir, Church wardens, Parish Council.

18. Finally, can you give me any information on forms of LAY ministry present in our Church which have not been mentioned in this questionnaire?

STUDY OF A ZULU SPEAKING RURAL PARISHST.MARY'S PARISH, POLELA, BULWER, NATAL.

B.B. Burnett assesses the work of Bishop F.S. Baines of Natal in the following words, "Early in 1928 F.S. Baines came to the end of the road in Natal. By that time he was revered as an elder statesman in the councils of the Church of the Province This is not surprising, perhaps, in one who had so magnificently succeeded in that most difficult of tasks, the healing of a church crippled by discord he will be remembered for his devoted service to the diocesan schools, and his deep concern that the church should show her spiritual power by producing an indigenous ministry, and by carrying the Gospel to the heathen. But above all he will be remembered as the one who left to a Diocese once distracted by schism, the priceless heritage of harmony." (1)

It was Bishop Baines who had, from 1901, placed great emphasis on the mission work of the Church of the Province. It is impossible to describe in detail here the extensive and varied missionary work which took place during his time as Bishop of Natal. His work extended from St. Faith's mission in Durban to the Parish of St. Augustine at Umlazi where he founded the Umlazi Mission Hospital; From black mission schools/

(1) Burnett B.B., Anglicans in Natal. A history of the Diocese of Natal., p.153.

mission schools and theological training centres, to far-flung mission stations such as Polela and St. Luke's, Enqabeni. The number of men and women who were engaged in the mission field will give some indication of the significant missionary effort: in the last year of Bishop Baine's episcopate there were seven white priests working amongst Africans and sixteen African priests and deacons in the mission field. These were assisted by forty two catechists and evangelists, many of whom had been trained for ministry in Natal. (2) In addition there were seventeen women teachers and workers serving the church in various parts of the diocese. During the last five years of his episcopate £15,000 was spent in capital expenditure on African missions. It was out of this deep concern for the unconverted in Natal, that the Parish of Polela came into being. (3)

Bishop Baines, through his ignorance of the Zulu language, felt himself unable to exercise an effective oversight of the African work in his diocese, and in 1912 he appointed Archdeacon Roach, who had been for thirty six years a missionary in Zululand, to be his Assistant Bishop. Baines made it abundantly clear that he had no intention of
destroying the/

(2) Ibid., p.152

(3) Ibid., p.153

destroying the unity of the Church where differences of language and degrees of westernization made it necessary at that time for whites and blacks to worship in separate churches. He insisted that it was purely a matter of expediency. "There may be", he told Synod, "among our European and among our Native brethren those who for very different reasons, would welcome an arrangement under which the Church's work among the two peoples should be independently organised. That, however, is not, and cannot be, the Church's policy. We are one Body in Christ, and the more that for reasons of practical expediency we are compelled in certain directions to organise the work on separate lines, the more must we take care to secure that, in our Synod, for example, our union one with another is outwardly and visibly expressed."(4)

This policy is still strictly adhered to in the Diocese of Natal today. Just two resolutions presented to Diocesan Synod in 1984 will illustrate the ongoing concern of the diocese as a whole for the work of the Church in rural areas:

- "1. A. This Synod asks the Bishop on behalf of the Diocesan Trustees to communicate directly with the Executive State President, asking for his personal intervention in the proposed

purchase/

(4) Charge to Synod 1923. Diocesan Archives.

purchase negotiations by the State of the farm Modderspruit in order to secure the following interest: That the existing occupiers of the land, who are known as tenants of the Anglican Church (Diocesan Trustees), shall be granted security of tenure and in addition the opportunity of obtaining freehold rights. That only persons who wish and choose to do so, will be settled or resettled on the land to be purchased by the State That persons who voluntarily settle or resettle on the land to be purchased by the State shall be granted the opportunity of obtaining freehold rights".

and,

"That this Synod being aware of the sorely felt need of the black Anglican community for education encourages the establishment of a Diocesan College at an appropriate place in which priority for admission shall be given for blacks." (5)

These two resolutions resulted from the grave concern of the Church for her mission work in rural areas in the face of the Government policy of the resettlement of persons from one area to another (6), without the consent of the people involved and also an interest and commitment to the education of the future leadership of Southern Africa.

The rural work of the Church is at present undergoing a period of extreme difficulty. Parishes are large, and the ratio of clergymen to families to be ministered to, is small. The policy of resettlement and group areas imposed by the

Government has/

-
- (5) Acts and Resolutions of the Natal Diocesan Synod: 24th - 26th August 1984. Diocesan Archives.
 - (6) In this instance, the farm Modderspruit in the Ladysmith district, Natal.

Government has caused great hardship in meeting the need for new church buildings, providing adequate employment opportunities, and the problems related to migratory labour and the accompanying problems of housing and poverty which result. (7)

History has shown it to be an all but universal rule that any extensive mission work germinates from small beginnings. The mission at Polela is just such an example. The district is a large one, situated on the eastern face of the Drakensberg. Some Christian work was begun there in very early days by visiting Wesleyan missionaries, but it was not till 1884 that a start was made by the Anglican Church. (8) In that year Elijah Molefe came from St. Augustine's, Zululand, and a tribe of Basuto had come to settle in the district under their chief, Stoffel, who gave his name to Stoffelton. Molefe converted many of these settlers, and the Revd B. Markham, then working at Springvale outside Ladysmith (Natal), was sent to take charge of this church work. He lived in the village of Bulwer, ministering to both white and black Christians.

Extension of the work of the mission was carried out over
a wide/

(7) Cf. p.191 of this thesis.

(8) Op. cit., Historical records of the C.P.S.A. p.371.

a wide area, and Revd Markham sent two of his "helpers" to St. Alban's College, who after training joined Molefe and worked with him. A day-school was opened at Stoffelton. In 1909 the Revd E.W. Shennan arrived to help Markham. Shennan opened new outstations, and after four years was succeeded by the Revd H. Hollingsworth, who had worked in Zululand, and through his efforts a new parish of St. Augustine was opened at Stoffelton.

In 1915 the Polela work, supervised by Bishop Roach, was in the charge of an African priest, Mabaso, who was succeeded in turn by Paul Africa and Samuel Bhengu. (9)

St. Mary's church, Polela, still continues to work out from Bulwer. It cares for some five hundred families. It has a central church building and serves eight outstations. There is at present only one priest who, together with his Church and Chapelwardens and Parish Council, constitute the administrative and decision making body of the parish. (10)

Although there are no catechists on the staff, there are ten members of the parish involved in ministry either as Abashumayeli or as lay ministers. These persons, both men and women, administer the cup at Holy Communion and
carry out/

(9) Ibid., p.372.

(10) Cf. response to Diocesan Questionnaire, pp.91-94 of this thesis from which the above statistics are drawn.

carry out the important teaching ministry in the Sunday school and at the outstations. In addition the Abashumayeli conduct burial services, morning prayers and teach candidates for Baptism and Confirmation. Together with the members of the Mother's Union (which has some 137 members), the Abashumayeli carry out a visiting and caring ministry throughout the parish. (11)

Young people play an active role in the life of the parish. There are thirty young people in the Youth Fellowship and they minister as servers (4) and choir members (6 members). There is a roster of sidesmen and a strong group of seven lay people reading lessons at services on a Sunday.

There are, like most Zulu-speaking parishes, no full or part-time paid workers employed, the administration being done by the Rector and Churchwardens. The maintenance of buildings and grounds is undertaken by the people within the parish family.

As with other rural parishes, the Rector mentions that distance and communication with his people are dominant problems. (12) Because the Rector is constantly on the

move around/

(11) Cf. and compare with duties outlined on pp.115ff of this thesis.

(12) Interview with the Revd W.P.N. Molife, 16th August 1985.



move around his parish, the meaningful pastoral work is done for him by his Abashumayeli. The quality of such ministry is questionable and a need for ongoing training in practical areas such as bookkeeping and leading meetings; pastoral functions, such as preaching and teaching and in-service training, has yet to be overcome. However, it will be noticed that no regular training of laity takes place in the parish at present. (13)

It would be true to say that without the committed work of the laity in this parish, no pastoral ministry of evangelism, Word or Sacraments could take place.

QUESTIONNAIRE/

(13) Op. cit., Questionnaire, p.94 of this thesis.

QUESTIONNAIRE ON THE MINISTRY OF THE LAITY : DIOCESE OF NATAL

1. Name of Parish: Of Polela
2. Number of Clergy on the Staff: 1
3. Number of parishioners/families on the Roll: 500
4. Number of Chapelries: N/A
5. Number of Outstations: 8
6. Number of House Churches/Groups: 7
7. Would you describe your Parish as Urban Rural ☒
or Urban and Rural (Please tick).
8. Do you have any of the following in your Parish:
- | | | | |
|--------------------------------------|--------|--------|-------------------------|
| Licensed Lay Ministers (Cup Bearers) | YES/NO | Number | ... 1 ... |
| Licensed Lay Ministers (Preachers) | YES/NO | Number | ... 7 ... |
| Catechists | YES/NO | Number | ... 7 ... |
| Abashumayeli | YES/NO | Number | ... 9 ... |
| Udodana | YES/NO | Number | ... 7 ... |
| Servers | YES/NO | Number | ... 4 ... |
| Sidesmen | YES/NO | Number | ... 10 ... |
| Choir members | YES/NO | Number | ... 6 ... |
| Lay Readers | YES/NO | Number | ... 7 ... |
| Sunday School Teachers | YES/NO | Number | ... 6 ... |
| Parish Visitors | YES/NO | Number | ... 7 ... |
| Organist/Pianist | YES/NO | Number | ... 7 ... |
| Musicians | YES/NO | Number | ... 7 ... |
| Liturgical Dance/Drama Group | YES/NO | Number | ... 7 ...
of members |
| Churchwardens | YES/NO | Number | ... 2 ... |
| Chapelwardens | YES/NO | Number | ... 2 ... |
| Parish Councillors | YES/NO | Number | ... 9 ...
of members |
| Anglican Womens Fellowship | YES/NO | Number | ... 7 ...
of members |

Mothers/

Mothers Union	YES/NO Number .....137 of members
Men's Fellowship	YES/NO Number .....7 of members
Youth Fellowship	YES/NO Number .....30 of members

9. Do you have Full-time/Part-time paid Lay workers in your Parish?

YES/NO Number ...NO..

10. If your answer to (9) above was YES, what function do they perform in your Parish?

Parish Secretary	YES/NO Number ...N/A..
Administrator	YES/NO Number ...N/A..
Cleaner	YES/NO Number ...N/A..
Gardener	YES/NO Number ...N/A..
Youth Worker	YES/NO Number ...N/A..
Other	YES/NO Number ...N/A..

11. Do you have any LAY members of your congregation exercising a Biblical Ministry on a REGULAR basis not mentioned above in the questionnaire?

Evangelist	YES/NO Number ..NO....
Teacher/Preacher	YES/NO Number ..NO....
Prophet	YES/NO Number ..NO....
Pastor	YES/NO Number ..NO....
Healer	YES/NO Number ..NO....
Other	YES/NO NO

(If Other, please give their task and the number of persons)

<u>TASK</u>	<u>NUMBER</u>
Burial of the Dead	8 Abashumayeli
Teaching Catechism	8
Visitation of the Sick aged & the bereaved	8 Abashumayeli & M.U.

12. Do you/

12. Do you have any LAY members of your congregation assisting you in preparing people for the following on a REGULAR basis. Please give their designation (Lay Minister; Catechist; Abashumayeli; Parishioner etc) and the numbers of persons involved.

DESIGNATION

Baptism	YES/NO	Number ..8.....	Abashumayeli
		8	Parishioners &
Confirmation	YES/NO	Number	Abashumayeli
Marriage	YES/NO	Number ..No....	N/A.....

13. Do you have any LAY members of your congregation CONDUCTING services in your parish?

DESIGNATION

Baptisms	YES/NO	Number ...-.....
Marriages	YES/NO	Number ..No.....N/A.....
Funerals	YES/NO	Number ..Yes.....Abashumayeli
Morning Service	YES/NO	Number ..No.....N/A.....
Evening Service	YES/NO	Number ..No.....
House Communion	YES/NO	Number ..No.....Rector....
Sick Communion	YES/NO	Number

14. In the absence of a Priest, who conducts your Services for you? (Please tick)

Another Priest Lay Minister Catechist

Abashumayeli ☒ Parishioners ☒

15. Realizing the difficulty with names and labels, would you say your Parish is firmly within the Charismatic Renewal Movement?

YES/NO No

16. Do you believe the Laity should be given: (Please tick)
- A far greater role in the ministry of the Church?
- A role the same as it is now in the Church? ☒
- No further role in the Church?

17. Do you/

17. Do you have regular training of the lay leadership of your Parish?

YES/NO NO

If your answer is YES, what form does this training take?

N/A
.....
.....
.....
.....

18. Finally, can you give me any information on forms of LAY ministry present in our Church which have not been mentioned in this questionnaire?

CHAPTER II: SUMMARY AND SIGNIFICANCE

The survey conducted into the ministry of the laity of the Diocese of Natal highlighted a number of important facts:

1. The major burden of ministry rests on the laity and not on the clergy (Table of results, p.23).
2. The ratio of clergy to people in the parishes is very large (p.29).
3. Wealth and resources are concentrated in urban areas of the Diocese (pp.30-33).
4. Where there are many clergy, the laity are overshadowed in their ministry. In the absence of clergy, the laity, particularly in rural areas of the Diocese, quickly fill the ministerial "vacuum". (pp.34-35).
5. Charismatic renewal has had little influence in facilitating the ministry of the laity in the Diocese (pp.40-41).
6. One of the major stumbling blocks to the ministry of the laity is the attitude of the clergymen (p.44) who need to train the laity for ministry.
7. There is an urgent need for the C.P.S.A. to clarify what is meant by "membership" of the Church. (p.46).
8. An intensive study of four parishes supports the facts outlined above (pp.48-94).

CHAPTER III: THE MINISTRY OF THE LAITY

An overview of the ministry of the laity in the Diocese of Natal.

As we have pointed out in Chapter I, the C.P.S.A. and the Diocese of Natal in particular, inherited various forms of ministry from the Roman Catholic Church, via the Church of England. For the purpose of clarity, it is useful to make two major divisions of these ministries, namely the "Ordained Ministries" of bishop, priest and deacon, and "Unordained Ministries", or ministries of the laity. It is to the latter that we must now give our attention and give an over-view of the categories of lay ministry in the Diocese of Natal.

UNORDAINED MINISTRIES OF THE C.P.S.A.

The Diocese of Natal recognises two main categories of unordained ministries: those recognised by the Diocese and those by the Parish. The former category includes:

- (a) Catechists.
- (b) Lay Ministers (Liturgical & Pastoral) and Lay Ministers (Preaching).
- (c) Church Wardens and Alternate-Churchwardens; Chapel Wardens; & Parish Councillors.

All these/

All these categories of ministry are diocesan appointments by the bishop, although normally they are presented to him from the parishes by way of selection or election. Their ministry is carried out in service to the parishes and they hold a licence from the bishop to minister not only in the parish where they are resident, but also in any parish throughout the diocese.

Parish ministries involve the categories:

- (A) Abashumayeli (Preachers)
- (B) Udodana (Evangelists)
- (C) Lay Readers
- (D) Servers
- (E) Sidesmen
- (F) Choir members
- (G) Sunday School teachers
- (H) Visitors
- (I) Musicians
- (J) Group Leaders

The vital point with regard to these ministries is that they are local, recognised by the priest of the parish and they require no licence from the bishop. In this category of ministry we see the laity exercising the gifts for ministry

which God/

which God has given them. When these gifts are recognised and set free to work in the parish by the clergy, the laity are able to use their talents and abilities for the building up of the church on the local level. Certainly, the parochial work in the diocese would be totally ineffective if left only to the clergy. Without the involvement of the laity in parish ministry, the work of God in the parishes would fail. (1) We look at these ministries in more detail.

1. DIOCESAN LAYMINISTRIES (Licenced Lay Ministries).

(A) THE CATECHIST (Stipendiary Lay Minister)

The title is taken from the Greek words ὁ κληρικός: the teacher. (2) In the primitive church he was seen as the person who instructed students in the Christian faith. (3) In modern usage, a catechist is a person appointed to give instruction in Christianity, for example, to children. However, in the Diocese of Natal a more accurate description of the "catechist" would seem to be "local pastor under the priest". In practice the catechist is far more of a "village priest" than an educationalist. The catechist is:

1. Chosen by the bishop.

2. Licenced by/

(1) Cf. A study of a Zulu speaking rural parish p.83 of this thesis. Also "Abashumayeli" p.115 of this thesis.

(2) Cf. Galatians 6:6.

(3) Jungmann J.A., The Early Liturgy, p.75.

2. Licenced by the bishop.
3. Trained by the diocese.
4. Paid by the diocese.
5. A full-time worker (in Natal, normally in a black parish).
6. A man.
7. Not part of a team. There is only one stationed in each local community.
8. Usually based in a parish "outstation" and he may often serve two or three other outstations. (4)
9. Responsible to the parish priest.

The catechists's work includes the following:

1. Officiates at morning prayer every Sunday at an "outstation".
2. Preaches every Sunday.
3. Instructs classes on baptism and confirmation.
4. Gives instruction on penitence.
5. Visits the sick and bereaved.
6. Buries the dead.
7. Chairs meetings of the local "Ibandla" (community meeting) on matters concerning the congregation eg. buildings, morals, and quarrels in the community.
8. Evangelises.
9. Reports problems to the priest when he visits. (5)

Certainly in/

-
- (4) An "outstation" is a worship centre, not necessarily a church building, but could be a school, a house or a hut. cf. Study of a Zulu speaking rural parish pp.83-94 of this thesis.
- (5) Aitcheson J., African Lay Ministers, a paper submitted to the Layministers Division of the Diocese of Natal, p.2.

Certainly in the eyes of the local community, he is seen as pastor, leader and often fulfills the role of the priest, except in the case of the sacraments, which can only be administered by a priest. This is particularly true of the eucharist.

It is significant that the word "catechist" is not to be found in any official diocesan publication, where they are referred to as "stipendiary lay ministers". (6) We have included the name in this paper because it is the name by which they are most commonly known in the diocese and because we believe that as paid lay ministers they differ from other lay ministers who offer their services entirely voluntarily. There is one advantage in calling the "catechist" a "stipendiary lay minister," as this clearly distinguishes him from the ministry of the ordained clergyman.

(B) LAYMINISTERS

Canon 19 of the C.P.S.A. states:

- "1. Lay Ministers shall be designated, appointed and admitted in accordance with regulations prescribed by each Diocesan Synod. The exercise of the office of Lay Minister shall be by licence of the Bishop

who may/

(6) Act 140, The Acts of the Diocese of Natal. Synod of the Diocese of Natal, Durban, p.42.

who may grant, revoke or renew such licence as he deems fit.

2. The duties of licensed lay ministers shall be one or more of the following:

- (a) Instructing and preparing candidates for Holy Baptism and Confirmation.
- (b) Preaching.
- (c) Assisting in the administration of Holy Communion.
- (d) Performing such other pastoral duties not reserved to the ordained ministry, as the Bishop may determine.

3. Any lay person may:

- (a) in an emergency, Baptize,
- (b) at the request of the incumbent or the Arch-deacon, or in an emergency,
 - (i) conduct Divine Service;
 - (ii) bury the dead;
- (c) in the service of Holy Communion, or in any other service, at the request of the priest, read such scriptures and say such prayers as are not reserved to the ordained ministry." (7)

The understanding of the C.P.S.A. from the above is clearly that the roles of lay minister and priest should not be confused. The lay minister is to be seen in a supportive role only. The priest exercises a sacramental ministry (of Baptism, Holy Communion, Absolution) and the
lay minister/

(7) Op. cit., p.19 Constitution and Canons.

lay minister is seen as assisting in the effective carrying out of that ministry both liturgically and pastorally. This "division" of responsibilities can most clearly be seen in the Order of Service for Morning and Evening Prayer and in the Service of Holy Communion where particular parts of the services are assigned to the priest, and others to the laity. (8) The Church is at pains to ensure that clear leadership should be exercised in worship and that "everything should be done in a fitting and orderly way." (9) However, worship in the C.P.S.A. is to be seen as λειτουργία, (the work of the people) and therefore all services are printed in such a way that priest lay minister and people take part. Thus the bold print is reserved for the people, the normal print for the priest, or at his invitation, the lay minister. (10)

This division of duties is important, particularly in view of 3 above. The Church does recognise that the ministry of the Church is that of "the People of God" and that they can, and do, exercise the ministry given to them by God. However, in a hierarchically structured Church, this ministry is only permitted "in an emergency" or "at the request of the Archdeacon." With the exception of the need for clear leadership/

(8) Cf. Liturgy 1975, Ministers Edition, p.116, 3,1.

(9) I Corinthians 14:40. The whole of chapter 14:26ff applies here.

(10) Op. cit., Liturgy 1975., p.119 also p.153.

clear leadership in the church, however, we would argue that such divisions of function in the pastoral ministry break down because they are impractical and artificial. It is at this point that two schools of thought in the C.P.S.A. and the Diocese of Natal, come most clearly into conflict.

On the one hand, there are those who would see themselves as traditionalist (orthodox) and who argue for a clearly defined (legal), structured leadership and ministry in the Church. They defend the "status quo". On the other hand there are those, who we might call the "enthusiasts", who would like to see all structures done away with. They would argue that God equips every christian for ministry and the Church cannot deny them what is theirs by "right". How are these views to be reconcilled?

We would argue that unity within the Church does not mean uniformity. Holy scripture points out quite clearly that each individual is empowered by the Spirit to minister and he is charged by St. Paul to exercise that ministry. (11) However, the Spirit which manifests himself in different individuals in different ways, is also the Spirit of unity. (12) The fundamental answer is, that there are varieties of/

(11) I Corinthians 12:7-10.

(12) Ibid., 12:4-6.

varieties of gifts, but the same Spirit. This unity and order found in the Spirit, are not created for the Christians who have these gifts, by levelling off their variety. Exactly the reverse is true. (13) It is important that each person has his or her gift: to each his own, and that these gifts be seen as being given for the "edification" of the Church. (14)

No individual can set himself above others and attempt to seize or subjugate everything to his will. Because each priest, lay minister and lay person has a ministry given by God which is to be exercised in harmony with all others, this thesis argues that a structural ministry must not be seen in any way as delegated, but as shared. This ordering of the Church does not therefore mean either "enthusiasm", which ends in anarchy and disorder, nor "legality", which petrifies into mediocrity and uniformity; neither anarchy nor uniformity, but order in freedom: "where the Spirit of the Lord is, there is freedom". (15) The ministry of the Church must be a unity in diversity.

This "Charismatic structure" is dynamic. It belongs to the "imperfect" of this interim period and will eschatologically be replaced by the fullness of perfection:

"but when/

(13) Ibid., 12:14-27.

(14) Ibid., 14:12. cf., Ephesians 4:12f.

(15) II Corinthians 3:17.

"but when perfection comes, the imperfect disappears." (16)

(B) (1) LAYMINISTERS (LITURGICAL)

The Acts of the Diocese of Natal stipulates that this category of lay minister shall assist in the administration of Holy Communion. (17) This function includes assisting the priest at Holy Communion by administering the cup to the faithful, conducting certain parts of the liturgy and reading the scriptures. They must therefore be able to read adequately and be members of the congregation of longstanding who are respected for their faith and morals. They are normally men and women who the priest and congregation believe exercise gifts of leadership. In white, English speaking congregations their "status" tends to be low, being seen often as graduating from the ranks of the servers, young boys and girls who serve at the altar at liturgical services. In black, Zulu speaking congregations, however, the reverse is true, most having a very high "status" as a leader in the community who in administering the Cup at Holy Communion, and is worthy of "handling the Element of wine: the Blood of Christ."

Layministers who/

(16) I Corinthians 13:10.

(17) Op. Cit., Act 137 (c), p.41.



Layministers who exercise this ministry, fulfill the role of the subdeacon in the early church. The earliest mention of a "subdeacon" is not to be found in scripture, but was the "lowest" of the three major orders of bishop, priest and deacon instituted by the early church and his role was sacramental. The earliest mention of a 'subdeacon' is in a letter of Pope Cornelius to Fabius of Antioch (255AD), while the correspondence of St. Cyprian attests the existence of subdeacons in Africa at the same time. (18) Candidates for the subdeaconate had to be 22 years of age and were bound to celibacy and the saying of morning and evening prayers. In the main, their function was liturgical. In the Church of England the order was given up in the 16th century, but has been restored in certain Anglican missionary dioceses. Being a missionary diocese from conception, Natal made use of subdeacons, but there is no record of their having been an ordained order (as in the Roman Catholic Church).

When the variety of layministers in the Diocese of Natal is realised, we would argue that there would be great merit in restoring the title of "Subdeacon" to the "Layminister (Liturgical)". Not only would this clarify his function in/

(18) Op. cit., The Oxford Dictionary of the Church, p.1300.

function in the Church, which coincides with that of the subdeacon, but also with the efforts presently being made to restore the deacon to his rightful place in the Church; (as a full-fledged ordained minister in his own right, and not to be seen as a stepping-stone to the priesthood). It would seem both practically and structurally correct to reintroduce the subdeacon to the Church.

(B) (2) LAYMINISTERS (PASTORAL)

As we have noted, in Act 137 the role of the Layminister is seen as not only liturgical, but also pastoral. (19) The layminister in a parish can, and does, teach candidates preparing for Holy Baptism and Confirmation. Many assist their priest in pastoral oversight of the local congregation by visiting the sick, the bereaved and new parishioners. They are often involved in counselling and serve on Parish Councils as advisors to the priest. During the last twenty years, the office of layminister has been opened to women also.

This development has been very successful in English speaking parishes, but at the time of writing only one Zulu speaking parish has women in the layministry. In part, this/

(19) Op. cit., Act 137 (a) (d), p.41.

part, this is a cultural phenomenon, as in Zulu tradition the woman holds a low status in a male dominated community. In part, this is as a result of the presence of women abashumayeli who perform the pastoral tasks which would normally be undertaken by the licenced layminister. (20) Lastly, because the layministry is a public ministry, expertise in public speaking, educational standards and leadership are expected by the congregation of their layministers.

In the present situation in Southern Africa, particularly in black and rural communities where there are differing standards between black and white education and where such educational opportunities, when they are available, are both expensive and overcrowded, many black parishioners are hesitant to offer themselves for what they see as an important "office" in the Church. Many potential black women are lost to the layministry because of inadequate basic educational skills (such as reading and writing), the result of having, for economic reasons, to leave school early to seek employment. "Fortunately, this situation is improving, particularly in the urban areas of the diocese." (21) What the long term results of the present rebellion and/

(20) Cf., Abashumayeli, p.115 of this thesis.

(21) Response from the Rector, Parish of Hillcrest, Diocese of Natal. Letter in possession of the writer.

rebellion and boycotts in black schools on educational standards is likely to be, cannot now be measured. We believe such boycotts can only be detrimental to the longterm provision of a skilled layministry in the Diocese, unless they result in a complete restructuring of education in South Africa.

(B) (3) LAYMINISTERS (PREACHING)

In addition to the above functions, layministers have been permitted in terms of Act 137 (b), (22) to preach. Preaching licences have, however, been very strictly controlled by the bishop because the layminister in his sermons will be preaching the Word of God and must display a working knowledge of the Bible and the doctrines of the Church. The preaching licence does not give the layminister the right to preach, but they may do so when invited by their priest. The licence does enable the layminister to preach in any church in the Diocese. This is because the bishop has satisfied himself that the layminister has met the training criteria of the Diocese. (23)

To sum up, layministers in the Diocese of Natal, both men and women, are called by God in the first instance. This 'call' is recognised in the local congregation by the members recommending/

(22) Op. cit., Act 137 (b), p.41.

(23) Cf., Appendix A. p.187.

members recommending the individual to the bishop for licensing. After training, the layminister is licensed to minister in the local congregation as a liturgical assistant (Subdeacon) or as a Preacher, although his function may be broadened to include teaching and pastoral care. Layministers often exercise ministries of leadership in the parish and are to be found in both English and Zulu speaking congregations in both urban and rural parishes. (24)

The care and training of layministers in the Diocese of Natal is undertaken by the Lay Ministers Division of the Education Committee of the diocese (25) and functions as indicated in the following diagram:

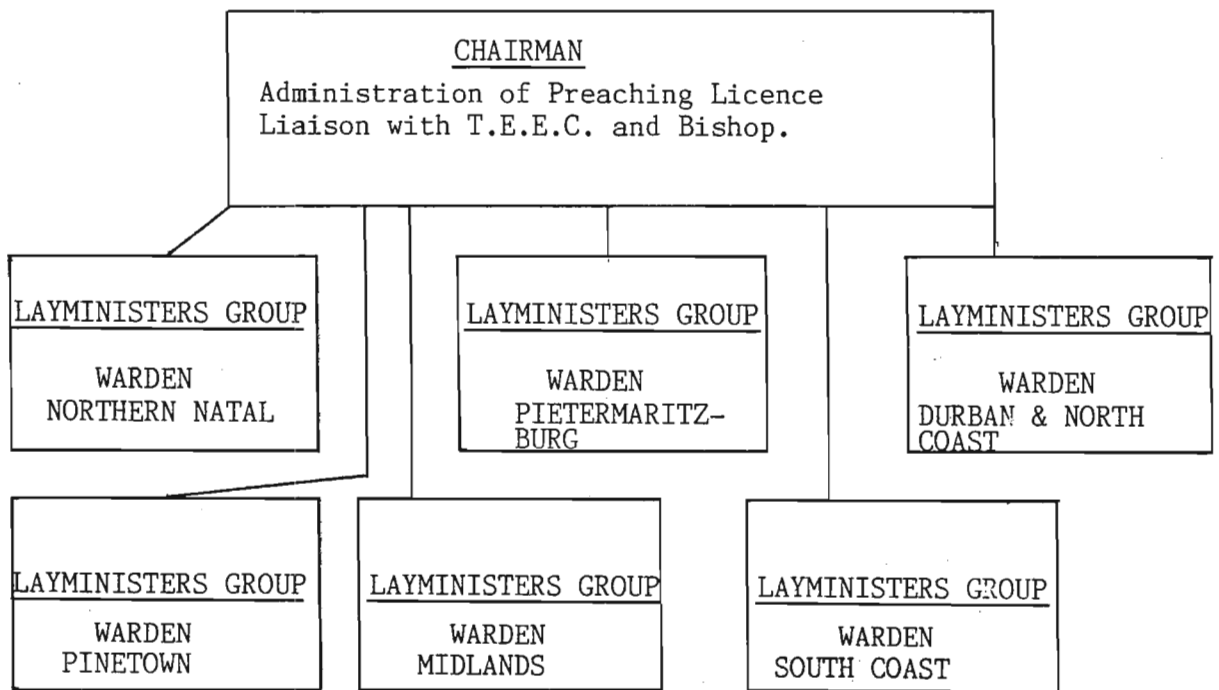
DIAGRAM: 7/

(24) Cf., Four case studies, pp.48-94 of this thesis.

(25) Cf., Administrative Structures, p.21 of this thesis.

DIAGRAM: 7LICENCED LAYMINISTERS DIVISIONTHE TASKS OF THE DIVISION ARE DEFINED AS FOLLOWS:

1. To prepare layministers for the Preaching Licence of the Diocese of Natal.
2. To oversee the training of layministers for the Layministers Licence (Liturgical) (Pastoral).
3. To provide opportunities for fellowship and mutual support among layministers, which are open also to catechists and abashumayeli.
4. To facilitate the on-going training of layministers.

THE DIVISION IS ORGANISED IN THE FOLLOWING MANNER:NOTES:

1. The chairman administers the Preaching Licence and liaises with T.E.E.C. He reports to the bishop, education executive and the layministers division.
2. The wardens are responsible for care and training of layministers, reporting to division.
3. The members of the division meet whenever necessary.

(C) CHURCHWARDENS, ALTERNATES AND PARISH COUNCILLORS

At least once a year every parish in the C.P.S.A. must hold a Vestry Meeting in terms of Canon 26 and Act 97. (26) Amongst the many tasks which the Vestry Meeting must fulfill is the election of Churchwardens, Alternate Churchwardens, Chapelwardens and Parish Councillors. These men and women are admitted to their office by the Archdeacon and, together with the priest, form the Parish Council. This body is responsible for the leadership of the parish, seeing to the smooth running of the church and the welfare of the congregation.

Of particular significance for this thesis are Canon 27 and Act 112 of the C.P.S.A. which concern the functions of parish councils. Canon 27 points out that parish councils are responsible for the careful administration of parish affairs, and then continues:

"4. The functions of the Council shall be:

- (a) To consider matters affecting worship, evangelism, education, social responsibility and pastoral care; to examine the needs of the community, and to initiate such action as shall be determined in any of these concerns, (and)
- (b) To seek at all levels such contact with other Christians as shall strengthen Christian witness and promote Christian unity." (27)

This text/

(26) Op. cit., Constitution and Canons, p.80.
Op. cit., Acts of the Diocese of Natal, p.28

(27) Op. cit., Constitution and Canons, p.82

This text has been taken over verbatim into the Acts of the Diocese of Natal. (28) It is obvious that the work of the parish councils has been expanded from purely an administrative function to that of ministry in its widest context. Councils are now enabled to exercise the evangelistic, educational, social, pastoral and ecumenical gifts of its members. In so doing, they share with the priest in the ministry to their community. They begin to exercise the gifts which God has given them as we shall outline later in this thesis (29) and a bible-based concept of the Church and her ministry is enabled to emerge. (30) The result is a freeing of the priest, from the constant task of administration and maintenance, to fulfill his sacramental role.

At the same time the parishioners, and particularly the leadership, are enabled to take seriously their role of mutual responsibility within the community in the sharing of their gifts and abilities. In the South African context, this means a caring for the needs and aspirations of all Christians across racial, social and economic barriers. The lay leaders are able to play a crucial role in directing the planning and resources of the local church to where they are/

(28) Op. cit., Acts of the Diocese of Natal, p.32.

(29) P.122 of this thesis.

(30) I Corinthians 12:12 ff.

they are most urgently needed and where they can be most effectively used. This is possible because the statutory permission (in the Canons and Acts) exists. It is true that the temptation to "live for oneself" within a racially divided South Africa is particularly strong, with each parish looking after her own affairs. Fortunately, the diocese is aware of this problem and there is a movement towards creating smaller dioceses where parishes can relate to each other more strongly. (31) In this way the Church can continue to be a sign of hope in the world, anticipating the coming Kingdom of God by creating communities without racial and ethnic straitjackets.

Having outlined the layministries recognised and licenced by the Diocese, we must give our attention to those layministries which are active in the parishes of the Diocese of Natal.

2. PAROCHIAL LAYMINISTRIES (Unlicenced layministries).

The layministries we have discussed so far are ministries which are recognised by the diocese and are licenced by the bishop. However, there are a large number of layministries which are carried out at a parish level in the diocese which do not receive any diocesan licence. These

layministries lie/

(31) Synod Agenda, 5th/6th August 1983.
8th/10th August 1986.

layministries lie at the heart of the ministry and mission of the Church and are as important as those discussed above. It will, in fact, be our contention in this section of the thesis, that the work of the Diocese of Natal at a parish level would collapse without them. (32)

(A) ABASHUMAYELI (Lay Preachers)

This category of ministry is one of the most exciting developments in layministry in the Diocese of Natal.

Abashumayeli are men or women who are well known to their own outstation. They are normally born in, raised by and are therefore an integral part of their community. Because of this, they live and share in the daily ebb and flow, moil and toil of their people.

These unlicenced layministers are chosen by the congregation and accepted by the priest;

They receive no training, apart from such instruction as the priest in charge may give to them, and do not have to pass any test of knowledge or skill.

They are not paid, though in some cases a few may receive
a small/

(32) It is absurd to believe that the ministry in the parishes can be conducted by the clergy alone: See Table of the results of a survey conducted in the Diocese of Natal, August 1984 p.18, of this thesis. See also the four parish case histories pp.48-94 of this thesis.

a small subsistence and/or travelling allowance from the parish in which they minister.

They minister mainly at the weekend. In rural areas they may function during the week as well at funerals, revival meetings, building and repairing of churches.

There are generally several active in parishes, particularly if the parish has "outstations". Usually one of them is chosen to head the local congregation, but he is assisted by others.

Sometimes, if the abashumayeli are women, they would assist by organising women's meetings and fellowships. In addition they may be permitted to preach by the priest, and where there is no catechist, they are directly responsible to the priest.

Their work includes:

1. Taking services and preaching on Sundays.
2. Teaching classes or, if not competent, seeing that someone else does so (eg a teacher, older schoolgirls or boys).
3. Sometimes visiting the sick and bereaved at home.
4. Burying the dead.
5. Presiding at/

5. Presiding at meetings of the congregation in the absence of the priest.
6. Leading the evangelistic work to the residents in their area.
7. Representing the Anglican Church at local meetings of Churches.
8. Reporting to the priest or catechist when he visits. (33)

Because abashumayeli are to be found, in the main, in black and rural parishes (34) which are geographically large in size and number hundreds of members, they are to be found ministering in far-flung and often lonely outstations many kilometers from the central worship centre.

This problem of isolated communities has been severely aggravated by the policy of resettlement being ruthlessly applied throughout South Africa, and in Natal in particular, a feature which has been well documented by Fr.

Cosmos Desmond. (35) This ideological decision flies in the face of sociological and economic realities and has led to dire hardship for those affected by such removals.

Despite reassurances to the contrary, infrastructure such as roads, waterborne sewerage, schools, shops and medical facilities have/

(33) Op. cit., Aitcheson J. African Lay Ministries, pp.3-4. Also a number of interviews with Revd I. Dhlamini, Oct 1985, and Revd E.R. Thwala, February, 1982 to clarify the role of abashumayeli in Zulu speaking parishes.

(34) Cf. Table on p.23 of this thesis.

(35) Desmond C. The Discarded People, pp.52ff.

facilities have not been provided by the State. In areas in Natal such as Mpungamphlophe, Weenen, Impendle, Alcockspruit, Newcastle, Estcourt and many others, people have been moved away from their established homes and deposited in settlements far from towns and cities with virtually no hope of employment unless they are prepared to spend many hours in daily commuting to places of work. Schooling is of the most rudimentary type. Because of poor water supply, health standards are poor and the death rate from malnutrition is high. (see footnote 35 on page 117).

The effects on the community have been disastrous. Community cohesion has been lost, with strangers living in close proximity and a deep sense of despair and isolation from traditional family life exists. With the men away seeking work, what was a patriarchal society has become a community of the old, women and children. With subsistence farming on small patches of ground virtually the only form of employment generating income, dire poverty is the norm. (36) Into this situation the Church is called to serve and minister.

The Diocese of Natal has a fulltime priest ministering to
such communities/

(36) The effect on Diocesan Income can be clearly seen. In the Natal Midlands (where most of the resettlement areas are) assessments levied on parishes (approximately 50 % of all parish income) are as follows in 1986: White Parishes: R96,408. Black Parishes: R14,568.

such communities. (37) However, he and the diocese are faced by the almost impossible task of:

1. Overcoming the anger, suspicion and hopelessness of the people.
2. Seeking to provide a sense of community through the building of trust and community cohesion. This is done through providing opportunities of worship, community meetings to discuss problems and find solutions.
3. Providing for the spiritual needs of the communities in a situation where church buildings are non-existent.
4. Providing for the material needs of the community by developing self-help schemes such as market gardens, co-operatives, saving schemes, provision of pre- and primary schooling and medical facilities.
5. Speaking with government officials, particularly in the area of the provision of state pensions, hearing of disputes, explaining of laws, as they effect the people.
6. Ministering caringly to both the victims of relocations and those responsible for such legislation. (38)

It is physically impossible for the priest to carry out any meaningful pastoral ministry or have any contact in depth with his people under such circumstances. He becomes a "sacramental machine" leaving the central church on a Monday after conducting Sunday services and travelling around his parish administering the sacraments, before
 returning to/

(37) Revd L. Sibisi, who is based in the Parish of Kwa Mashu, Durban.

(38) Revd L. Sibisi: "Presentation to Diocesan Council". Minutes of Diocesan Council, Diocese of Natal, 7th June 1985. For full text of this presentation see Appendix "B". p.191.

returning to the central church on Friday or Saturday in preparation for the Sunday services once again.

It is important to note that an outstation in such a rural parish may consist of a cluster of huts often without any amenities. Services are normally conducted out-of-doors, or in bad weather, in a hut or other large building. Sometimes, a community hall or school will be used, if such are available. In some of the more established communities, small and very crude church buildings may have been erected by the local inhabitants from materials to hand, such as mud bricks and thatching grass.

Often there are no roads and the work of the priest becomes very difficult. His means of transport may be a motorcar, light truck, motorcycle or even a horse. (39) Of particular concern is the disrupted family life of the priest who spends most of the week away from family and home.

In these circumstances, the abashumayeli become the local and vital link between the priest and his people. Through them, the priest is able to co-ordinate the work of the parish. Without them the life of the parish would be at a standstill./

(39) It is gratifying to note that the Diocese of Natal now has a fund to provide assistance in the purchase of vehicles for the rural parishes. Financial Statement, Diocese of Natal, 20th August 1985. p.4. Diocesan Office.

standstill. The abashumayeli, together with the priest, form a team-ministry to the whole parish.

The abashumayeli have a scriptural ring about them so reminiscent of the Pauline era and indeed of the Apostolic context itself. They are a truly indigenous layministry.

2. (B) UDODANA (LAY EVANGELISTS) (40)

This is a movement of lay men to be found in Zulu speaking parishes in Natal. The main thrust of their ministry is evangelistic i.e. directed to those members of the community untouched by the Christian Gospel. They are to be found in both rural and urban parishes and form groups ranging in number from under ten to twenty or more. (41) They exist to make converts and they do this by travelling around the parish, and often from parish to parish, conducting izimvuseleho (revival) meetings. As with abashumayeli, they form a team with the priest in service and ministry to their community.

Both abashumayeli and udodana have no official standing within the Diocese of Natal, in that they receive no licence or admission to their ministry by the bishop. However,
they are/

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- (40) The writer is indebted to the Revd I. Dhlamini for the information contained in this section. Interview held on 23rd March 1984.
- (41) Cf. Table p.23 of this thesis. Also case studies of Zulu speaking urban and rural parishes p.71ff and p.83ff of this thesis.

they are recognised by the congregations they serve, and receive a letter of appointment from the priest under whose direction they serve.

From the above, it can be seen that indigenous layministries such as that of abashumayeli and udodana play a crucial role in the ministry of the Anglican Church in Natal. It is no longer possible to officially ignore their existence and we would argue for their immediate inclusion in the diocesan structure of ministry thereby giving the recognition which is their due.

2. (C) PASTORAL MINISTRIES (42)

In addition to the ministries already outlined above, every parish in the Anglican Church in Natal expresses the Ministry of Christ in many varying and interesting ways. (43) Apart from intensive studies of English and Zulu speaking parishes contained in this thesis, a questionnaire was circulated to every parish in the diocese in an attempt to ascertain to what extent the laity were involved in ministry, and to what areas of ministry they were most committed. (44)

(i) Pastoral/

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- (42) The writer is indebted to the Revd Rod Ellis for the Headings used in this section dealing with Parochial Ministries. Outlined in correspondence, 2nd August 1984.
- (43) Cf. Table, p.23 of this thesis. Also case studies of English and Zulu speaking Parishes pp.48 ff.
- (44) Cf. Appendix "C" for Outline of Questionnaire. Responses are tabled on Table p.23.

(i) Pastoral Leadership

Every parish has a clearly defined leadership group consisting of churchwardens and a parish council. Some parishes were experimenting with different leadership structures with mixed results, but all were seeking to expand what was previously seen as a purely administrative function, into a caring, pastoral ministry. Most parishes contain in their leadership-bodies people drawn from a wide spectrum of Christian experience ie Sunday school teachers, Youth leaders, Men's fellowship and Women's fellowship leaders.

(ii) Administrative Ministry

This group of layministries contained members who were parish treasurers, bookkeepers, parish maintenance staff, parish secretaries and such like. The focus of their ministry was towards the material and financial well-being of the parish.

(iii) Pastoral Ministries

The ministry of caring is exercised by both the priest and the laity of the congregation. Many parishes have groups of people who visit the homes of the sick, hospitals

and homes/

and homes for the aged. A number of parishes saw their ministry extending further than their parish boundaries and provide "Social Concern" and "Action Groups", acting in areas such as hunger, housing, education and so on.

(iv) Serving Ministries

These ministries were expressed by sidesmen and women, caterers, flower arrangers, gardeners, cleaners, vergers and sacristans - those who contributed to the life of the Church by the giving of their time and abilities in making strangers feel welcome in the church and beautifying the church buildings and grounds.

(v) Worship Ministries

Every parish which responded to the questionnaire indicated that they had an organist or pianist to lead the music during worship and many parishes were experimenting with musical groups using many different instruments. A few parishes were also experimenting with groups which concentrated on dance and religious drama as a medium of communicating the Gospel. Most parishes boasted a choir and solo singers. The liturgy was conducted not only by the clergy, layministers and lay readers, but also by servers assisting at the altar and sidespeople welcoming the congregation to worship/

to worship services. Churches, where electricity was available, were making use of audio-visual equipment to enhance worship and also as a teaching medium.

(vi) Intercessory Ministries

Most parishes in the diocese made use of people exercising their ministry of prayer and intercession on a daily basis. Some parishes expressed this ministry in prayer-groups meeting throughout the week, and one parish (St. Cyprian's, Umbilo) used a "Dial-a-prayer" system, whereby the parish was linked in prayer by telephone.

(vii) Communications Ministries

A large number of parishes communicated with their membership in the form of a newsletter and/or a pew-leaflet written, typed, edited and dispatched by the parishioners themselves. These were in the main confined to urban parishes where facilities were more readily available. Most parishes made use of The Bishop's Newsletter, a monthly communication from the bishop to his people, and Seek a Provincial newspaper of the C.P.S.A. giving news and views of the Church as a whole, throughout Southern Africa. All parishes had lay Regional Council representatives who communicated the needs of their parishes to the Diocesan Council./

Diocesan Council. A few parishes utilised the artistic gifts of parishioners on a regular basis in the production of posters and banners to publicise parish events (St. Elizabeth's, Westville; St. Cyprian's, Umbilo; Christ Church, Addington).

(viii) Education Ministries

Every parish placed a high priority on Christian education and used the skills of lay people extensively. The majority of parishes had lay people assisting the priest in running a Sunday school; Baptism, Confirmation and marriage preparation classes and bible study groups. Individual parishes contained libraries of books, tapes and video-tapes organised by the laity for lay people. Many congregations organised seminars, teaching weeks and Lent courses in preparation for the Easter Festival.

(ix) Caring and Sharing Ministries

A large number of parishes organised women's and men's fellowship groups, youth groups, all led and run by the laity. Many parishes, particularly in urban areas where transport and safety at night were not a problem, made use of house groups for lay members. Most of these groups and fellowships, while providing opportunities for education, fellowship/

tion, fellowship and mutual support, also worked hard at supporting the needy and charitable organisations. The lay members of these groups show tremendous ingenuity in gathering resources for the poor and dispossessed. Fetes, morning markets, talent schemes, entertainment evenings, film shows, gift days and harvest festivals were all used as avenues for their God-given gifts and abilities.

One major question remains to be answered. To what extent does the ministry of clergy and laity, as outlined in this thesis, accord with the model of ministry which is given us in scripture? We shall attempt to answer this question in the next chapter.

CHAPTER III: SUMMARY AND SIGNIFICANCE

1. For the purpose of clarity the ministry of the C.P.S.A. can be divided into "Ordained (hierarchical) Ministries" (studied in Chapter IV), and "Unordained ministries". (p.96).
2. "Unordained ministries" can in turn be divided into those recognised by the Diocese and those by the Parish. (p.97).
3. Such divisions of the ministry of "the people of God" is both artificial and impractical, as well as confusing to church members. (pp.102-103).
4. Because divisions in ministry are artificial and cannot be supported from scripture (Chapter IV), indigenous ministries have evolved spontaneously in the parishes of the Diocese. (pp.114-122).
5. Such indigenous ministries are found in black parishes in rural areas, caused in part by the policy of resettlement in South Africa. (pp.115-122).
6. The overwhelming majority of effective pastoral ministries are exercised by the laity. (pp.122-127).

CHAPTER IV THE CHURCH AS GIVEN

A Biblical and theological assessment of the concept of Lay and Ordained ministry.

Together with Leon Morris (1) we must begin by asking two very basic questions:

What is the Church? and, What is the Church for?

Hans Küng argues that "Nothing can be certified as 'Christian' except it derives from Jesus; and the Church cannot represent itself as the Church of Jesus Christ if it does not come from him". (2)

If Jesus meant to start a Church as we understand it today - why did he not start it? Jesus was born into a Jewish family and died as a Jew, although he did sharply criticize the Jewish leaders of his day. The early disciples of Jesus also remained within Judaism as a critical group. The Acts of the Apostles clearly speaks of the disciples worshipping in the synagogue. (3)

The New Testament itself does not begin by laying down a doctrine of the Church, which has then to be worked out in practice. The Church is to be seen in scripture as

first and/

(1) Morris L., Ministers of God, pp.11,18.

(2) Küng H., Why Priests? p.14.

(3) Acts 13:14.

first and foremost a happening, an historical event, and reflection upon its nature and constitution only comes later.

It was the desire of Jesus to gather a fellowship - a Koinonia - preparing for the coming Kingdom of God. Such metaphors as "bridegroom"; "cornerstone" and "Shepherd" imply a gathered community. (4) Again, the idea of "messiahship" implies the saving of a nation, and the concept of a "suffering servant" points to a community for whom the servant suffers. (5)

Jesus chose twelve disciples and in so doing pointed symbolically to the new Israel - a "new people of God". The roots of such a community are to be found in the Jewish understanding of the twelve tribes and the twelve Patriarchs. The twelve disciples are intended to represent the remnant spoken of by the prophets. (6) The so-called "Church Passage" in the New Testament (7) tells of the early life of the Christian community and points unmistakably to the existence of a close-knit family gathered around Jesus. The great biblical sacrament of the Eucharist implies a definite community. (8)

The Church may therefore be described as the gathered
community that/

(4) Matthew 9:15; Ephesians 2:20ff; John 10:14ff.

(5) Isaiah 52:13ff. Cf., Peake's Commentary on the Bible, p.527.

(6) Isaiah 11:11ff., ibid., p.499.

(7) Matthew 18:15-20. Cf., St. Matthew: Pelican Gospel Commentaries, p.296.

(8) Luke 22:14ff.

community that witnesses to the coming Kingdom in the Christ event and points to Jesus as their Lord. He is their head and source of life. Where Jesus is, there is the Church in all its fulness. Where "two or three are gathered" in his name, there is Jesus Christ. The Church derives from Jesus.

The Church is open to all believers, for the New Testament had no concept of denominationalism. When partisanship did occur (as with Apollo and Paul), Paul firmly rejected such divisions as unacceptable in the Christian family. (9) With God as Father, Christians could only be brothers and sisters. The Church is a brotherhood of equals without stratifications of class, race or status, for all are free men, equally redeemed by Christ. (10) All share the responsibility of caring for one another within the community. The early believers were characterised by their fellowship (koinonia) and service to one another and to the world (diakonia).

However, this unity is not uniformity. The Church is a community enriched by a wide variety of spiritual gifts. (11) These gifts or "charisms" are manifest everyday in various ways and/

(9) I Corinthians 1:10-17. Cf., Black's New Testament Commentaries: I Corinthians, pp.41-48.

(10) Ephesians 2:14ff. Cf., Peake's Commentary, p.983.

(11) I Corinthians 12; Ephesians 4:11.

ways and are not restricted to any one category of persons as in the Old Testament, where only Kings and Judges were anointed for a particular status and role in the community. Thus Peter is able to quote the Prophet Joel on the day of Pentecost (12), pointing to the Christians who had been anointed by the Holy Spirit.

Each individual with gifts of the Holy Spirit (cf 11 on page 130) exercises a ministry within the community. He or she fulfills a particular function within the Church. (13)

Although the idea of "Office" is not foreign to the New Testament (14), that "Office" is to be understood in terms of service and not status or position within the Christian community. The Old Testament speaks only of Kahal Jahweh (15); the New Testament of Ecclesia tou Theou. (16) All members of the Church are therefore "Laikoi", belonging to the "Laos" or chosen people of God. The New Testament knows of no division (except in function) between Laos and Kleros (Laity and Clergy).

THE MINISTRY OF THE CLERGY

Hendrik Kraemer points out that theologians have fallen,
through the/

(12) Acts 2:17-21.

(13) I Corinthians 12.

(14) I Timothy 3. Black's New Testament Commentaries: I Timothy, pp.71-85.

(15) Küng H., The Church, p.114.

(16) Ibid., p.81.

through the centuries, into the trap of confusing the "Ministry of the Church" with the "Ministry of the Clergy". (17) Hans Küng also emphasises this important point: "The crisis of the ministry is in essence a crisis of Church structures". (18) For too long people have identified the Church with her official ministry rather than as the gathered community of believers in Christ. We have ignored the fact that the believing laity are the Church and have always played an important role within it.

1. The Apostles:

In Churches, such as the Church of the Province of Southern Africa (C.P.S.A.) and the Roman Catholic Church, which have a hierarchical structure of ministry, it is often argued that the system of ministry employed has been handed down from the time of the first Apostles (See diagram of the C.P.S.A. on p. 33 for hierarchical structure).

However, a close study of scripture does not sustain this argument. The twelve Apostles occupied a unique, unrepeatable position in the New Testament Church for they were neither "clergy" nor "laity". With the exception of Paul, the "lay-character"/

(17) Kraemer H., A Theology of the Laity, p.17.

(18) Küng H., Why Priests? p.24.

the "lay-character" of the Apostles is clearly evident. They were pupils and followers of Jesus and were all called out of secular occupations. They are described in Acts as uncultured (agrammatoi) and common (idiotoi) people. (19) They were directly called and appointed by Jesus as "Apostoloi" (messengers). They were not "ordained" to hold a specific "office" but rather, a special function in the community. There was no human commissioning or ordination. The only necessary qualification was that they should have had a close acquaintance with Jesus throughout his ministry and have been eyewitnesses of the resurrection. They were chosen to be with Jesus. The Apostolate died out in the earliest days and there is very little evidence for the idea of "Apostolic Succession" (20) in the sense of the passing on of an "office" or "position."

This is not to say that Apostles did not exercise considerable leadership and authority in the early Church. Their primary task was evangelism; preaching; casting out of demons; witnessing and healing. Thus, Paul saw himself as serving the Church, not "lording" over it. (21) It cannot be proved from scripture that the Apostles

"ordained" anyone/

(19) Acts 4:13.

(20) For fuller treatment see: Küng H., Why Priests? p.33.

(21) 2 Corinthians 6:4; Ephesians 3:7; Colossians 1:23,25; 1 Corinthians 4:1.

"ordained" anyone.

The Apostles:

1. Founded and built up the Church;
2. Were witnesses to Jesus;
3. Exercised oversight;
4. Were not appointed to "office by ordination" as Christians understand that term today;
5. Could not transmit their position to others;
6. Performed no priestly function.

It would seem that we must look elsewhere for the beginnings of the ministry of the Church as we know it today.

2. Presbyters/Elders

Presbyters were to be found in Judaism and the Old Testament. They were responsible for the administration of Jewish social and religious life within the community. As the early Christian Church grew, it remained Jewish at core, and it inevitably took over the ministry of presbyters into its own life. The title "elder", is used interchangeably with that of presbyter in the New Testament. They were chosen and admitted by a solemn rite and held their position in the Church for life. They were "set apart" for ministry with a probable laying on of hands. They/

hands. They were local officials, with the special function of caring for legal, civil and ecclesiastical affairs. The link between Jewish and Christian elders is most clearly seen in the Church in Palestine. (22)

3. Bishops

In the New Testament we find reference of both presbuteroi (elders or presbyters) and to episkopoi (bishops). The latter were better known as "overseers" of the Church. The weight of scriptural evidence points to the fact that presbyter/elders and bishops were seen as one and the same person. (23) The function of these officials was that of bearing "rule" over the Church (24) as Christ's instrument, but only in the sense of a shepherd over his flock. Their duties were to include teaching and preaching as well as pastoral responsibility. We have no specific evidence of their method of appointment in the New Testament. It is probable that bishops were appointed by solemn rite with the laying-on-of-hands, but we cannot be sure. (25)

We may sum up by saying that bishops, presbyters and
elders were: /

(22) See James 2:2

(23) See Acts 20:17; Philippians 1:1; I Timothy 3 compared with I Timothy 5:17-19; Titus 1:5-7.

(24) I Timothy 5:17. Cf., Black's Commentaries: I Timothy, pp.124-125.

(25) Morris L., Ministers of God, p.78

elders were:

1. Important local officials.
2. Those who exercised pastoral authority.
3. Teachers and preachers.

While the Church retained a multiplicity of charismatically gifted men, such as Apostles and prophets, the elders' duties remained obscure. However, when the charismatic gifts ceased to be so widely manifested, elders began to increase in importance. (26) In time, elders came to be overshadowed in their turn by monarchical bishops. When the latter became important diocesan figures, the elder again became the most important local official. The elder remains central in local ministry.

4. Deacons

There is some confusion as to when deacons are being referred to in scripture. The Greek word "diakonos", which we translate as "deacon", means a servant (or service). It is often used in differing contexts in the New Testament.

The first reference we have is in Acts 6, when seven were appointed. They were chosen to meet a particular need in
the Church/

(26) Ibid., p.80.

the Church at a particular time, without thought being given to the institution of a permanent Order of Ministry. Experience proved that theirs was a useful ministry and so it was retained in the Church. They were chosen by their communities, on the suggestion of the Apostles, and were appointed by the laying-on-of-hands by either the Apostles or the congregation. There is no record of deacons in Judaism. They are a specifically Christian ministry. The functions of these men and women was pastoral, in that they were to care for the widows in the community and to handle the finances of the Church. (27)

What we have spoken of so far are what Hans Küng calls "gifts of leadership": a multiplicity of functions, tasks, and ministries within the one community of Christ. (28) Sadly, the Church has fallen into the trap of institutionalising these gifts into offices and positions of power and authority. (29) Instead of referring to "office" then, it is preferable to refer to "functions" which serve the community. The idea that such offices could be transmitted down the centuries is foreign to the New Testament. Obviously "Apostolic Succession" cannot be substantiated except in/

(27) I Timothy 3:8-13.

(28) Küng H., Why Priests? p.25.

(29) Despite the fact that Jesus spoke with authority, not authoritarianism cf. Matthew 7:29, in Peake's Commentary, p.780.

except in the very special sense of "a succession to the faith and creed of the Apostles, and to apostolic service and life" which is open to all. (30) It is not the passing on by ordination of an office, but of a basic faith to be lived. Certainly for Paul, his churches are communities with open charismatic ministries. Leaders in the New Testament Church are those who serve the community, are faithful to the norms laid down by Jesus, indebted to the witness of the apostles and operate within a multiplicity of functions, services and charisms.

Within the New Testament concept of leadership there is a great deal of freedom, in which no one pattern of ministry emerges. The service of leadership is not necessarily full-time, nor does it require intense training.

Essentially, the ministry of leadership in the Church is:

1. A service to the community with a functional basis.
2. One of a multiplicity of diverse functions with the task to co-ordinate, stimulate and integrate the community.
3. Not a rigid and uniform system of offices, but is flexible (able to meet the needs of the community at any given time).

4. The result/

(30) Küng H., Why Priests? p.31.

4. The result of an inner call from Christ, and derives from him.

How are such leaders to be appointed if the bible knows nothing of ordination (as we understand it today from the post-apostolic age)? Certainly there is no evidence of an "order of priests" in the New Testament, for it is a Judaistic concept.

Ordination can still have meaning today only if it is understood in a very particular way:

1. If it represents an inner call by Christ to the service of leadership.
2. If it is realised by laying-on-of-hands with prayer.
3. If the inner call is acceptable to the community and recognized (legitimised) by them.
4. If it is in keeping with the special apostolic succession of service or leadership outlined above.

Leadership thus becomes a call and gift from God to be ministered by many. It is but one gift, amongst many others, given by God to faithful members of his Church. It is a shared leadership within the community with specific functions (outlined above). The leadership has a particular responsibility in the administration of the sacraments of Baptism and Eucharist, for it is by Baptism that new converts are added/

are added to the Church and it is in the Eucharist that they are nurtured and sustained. The leader will have particular pastoral care for the community, as well as an evangelical responsibility towards society in general.

We would argue that the hierarchical ministry of the clergy can be sustained only if it is represented by those who exercise leadership as under God and as only one function amongst many in the Church. Perhaps the position is best summed up by Hans Küng quoting the words contained in the Documents of the Second Vatican Council (De Ecclesia) (31) which gives the oldest definition of the Church, the people of God, its rightful place ".... and by doing so has clarified the position of the laity as the Church and the clergy as its servants" (32)

THE MINISTRY OF THE LAITY

What then of the ministry of the laity? If our model of the Church is that of a community of believers gathered around one Lord, then all are called to minister God's love and forgiveness to the world. If this is true of the clergy, then it is equally true of the laity, if not more so.

This is/

(31) Abbott W.M. & Gallagher J., The Documents of Vatican II. See especially sections on Bishops (pp.396ff); Laity (pp.489ff); Priests (pp.532ff).

(32) Küng H., The Church, p.12. (my emphasis).

This is certainly true when the early history of the Church is studied. The true Church will always be found in its historical form, and the Church's structure will vary according to its membership and their situation. When we look at the Church through the ages we see that at different times the Church dealt with many different and pressing problems, and these in turn had a profound effect on the structures of the Church, its theology and the way in which it saw itself and its work.

It is not often remembered today that the great Church Fathers of the first three centuries, Tertullian, Cyprian and Augustine, were all laymen. In the third century, Origin in particular, stressed the "priesthood of all believers" and drew clearly the distinction between believers and gnostics. The question of the roles of clergy and laity just did not appear as important to him. At the same time Roman theology emphasised the idea of "office" and its legal character, and is at pains to minimize the importance of the "priesthood of all believers" and the charismatic ministries in the Church. Roman theology at that time saw the role of the bishop as being authoritarian and legal, and having nothing to do with personal sanctity. Cyprian, following Tertullian,

argued on/

argued on the other hand, "that the authority of the bishop depends essentially on the charismatic gift of the Spirit and thus on his personal sanctity." (33)

There are also differences in understanding Church "office" at that time. Cyprian and Eastern theologians state that the episcopate is the guarantor of unity, whilst others see the Roman bishop as the primary source of unity. (34) Thus Stephen I was the first Pope to quote Matthew 16:18, Jesus' words about the rock on which the Church is founded, and his views were later held even more firmly by Clement, Bishop of Rome. (35)

From the fourth century on and through the medieval period, the monastic movement was by and large a lay-movement with a conciliar idea of the Church. A man could remain a monk without proceeding to ordination to the priesthood. They existed for works of charity and evangelism, not to fulfill a liturgical function.

Both the revolutionary movements of the Middle Ages and the Reformation issued from a rebellion on the part of the laity against a/

(33) Küng H., The Church, p.8.

(34) Ibid., pp.8-9.

(35) Stevenson J., A New Eusebius, has proved very useful for background reading of original documents in this section, pp.11-12; 118,121,157,223,340,399.

against a too wordly Church. There is a world of difference, for example, between the Church of the Enlightenment which, basing itself on natural law, saw the Church from a juridical point of view, and the later theology of Johann Michael Sailer who claimed, under the influence of the revivalist movements, mysticism and romanticism, that the Church was the living mediatrix of a living spirituality.

Similarly, there is a vast gulf in the nineteenth century between the monarchical structure supported by De Maistre, and the young Möhler, of the Tübingen School, who rejected the clericalism of an official and institutionalised Church in favour of a Church which was a community of believers brought together in love by the Holy Spirit, a community which all ecclesiastical office was designed to serve.

In the Anglo-Saxon world, the conflict was different, being mainly between the "Established Churches" and the "Free Churches". The former were concerned with the ideal of unity between Church and State, while the latter were concerned with the idea of the gathered community in which the laity was the essential and constituent part. They

became the/

became the forerunners of the modern period of western history with its concept of tolerance and democracy. This is most clearly seen in the Quaker Movement.

In the course of the history of the Christian Church, literally hundreds of sects and denominations have made their appearance. Some of them are in communion with others with a mutual recognition of ministries. But many are quite separate from all others. It might, therefore, be thought that there would be a wide variety of Church organisation. Such, however, does not prove to be the case. The very brief historical summary above indicates that in fact their variety of theories of Church government reduces basically to three only: the episcopal; the presbyterian and the congregational.

The episcopalian system is the government of the Church by bishops. In practice this form of government includes also presbyters (priests) and deacons: the threefold order of ministry. This is the fundamental ministry of the Church. (36) It is not to be found in the New Testament, though "bishops" are. But the New Testament promises that
the Spirit/

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- (36) Traditionally the diaconate in the modern Church is little more than a probationary office, a necessary prelude to the priesthood. However, in recent years there have been moves to restore the diaconate to its proper place by emphasising a perpetual diaconate with no thought of proceeding to the priesthood. This diaconate is now also open to women in the C.P.S.A.

the Spirit would lead the Church, and Episcopalians believe that the appearance of this particular form of church government so soon, and so universally, must be taken as evidence of the leading of the Spirit of God. It is a striking fact that the system appears in its fullness by the second century and that it is found throughout the whole Church from that time. (37)

The system of the government of the Church by presbyters is one which holds a strong attraction for many Christians. At the Reformation it was held that it was restoring the original form of Church government. The founders saw that in the New Testament presbyters are equated with bishops, and that presbyter-bishops were clearly the most important element in the local ministry. These officials plainly bear rule in the Churches. In each local church, a number of presbyters formed a committee in charge of church affairs. At the highest level Acts 15 shows us presbyters acting in conjunction with the apostles in solemn council. Their appearance in the highest councils of the Church puts their importance beyond doubt. Presbyterians frequently point out that the essence of Episcopacy is preserved in
their system, /

(37) "Much that is said about the episcopacy is true and edifying but what is not clear is how it applies only to the episcopate in its distinctiveness and not to the word and sacraments in general as it is found in other churches." Jenkins D.T., The Gift of Ministry, p.55.

their system, this function being discharged by the Moderators and by the General Assembly. "Episcopacy" is thus preserved together with parity of ministers.

Congregationalism is much wider than the denomination bearing this name. All groups of Christians whose emphasis is on the autonomy of the local congregation belong in this group which would include, for example, Baptists and Quakers. The local congregation is the fundamental unit, and there is no person and no group with rights over it. While there are divergencies among the many groups of Christians who subscribe to the congregational principle there is a good deal of agreement that there are two types of minister, the pastor and the deacon. The responsibility of the pastor is oversight of the congregation, for which he is "set apart" or ordained, although it is held that ordination confers no special "character" or grace. Pastors are seen as lay men or women doing the work of the Church full time.

There are two great concepts behind this view of the ministry. The first is that Christ is the Head of his Church (Colossians 1:18). The second is the doctrine of the "priesthood of all believers" (1 Peter 2:5,9). Such

passages in/

passages in the New Testament speak of believers as a whole as a priesthood. It is not a particular group or class within the Church, but the Church as a whole, that ministers. This means that through the work of Christ, the humblest believer has access to God and there is no need for a ministry exercising a mediating function. Such believers see the ministry, as the ministry of Christ, but they affirm that Christ chooses to work through the local congregation. To this must be added a further point in the words of J.S. Whale: "ordination to the ministry is a spiritual act of the whole Church, and though entirely within the competence of the local Church, it invariably takes place in the presence of and with the assistance of representatives of other gathered Churches." (38) There appear to be important differences of opinion in the Christian Churches on this point.

In the nineteenth century the modern missionary movement owed its impetus to the sacrificial spirit of the laity. This strong lay-ministry found its expression in well organised, autonomous bodies such as the Y.M.C.A., the Y.W.C.A., the World Student Christian Federation and others. All were the result of lay-initiative. Similar movements

were started/

(38) Dunkerley R., The Ministry and the Sacraments, p.214.

were started in the Established Churches, and were often directed and inspired by the clergy.

From what has been written above, it appears that none of the modern systems of church government can claim to have sole scriptural justification. The New Testament evidence is not adequate for us to know exactly the position in the early Church. More importantly, it gives us no hint that the system then in vogue, whatever it was, was meant to be the permanent system for the Church of Jesus Christ as a whole. As Morris indicates, "The New Testament ministry is characterised by fluidity. The early Church adopted a very flexible approach, and we must feel that at least in some respects the ministry is capable of adaptation to the various situations that will arise." (39)

For a true biblical perspective on the ministry of the clergy and laity to emerge, there must be a biblical doctrine of the Church expressed clearly in its structures. This paper tries to point out that the former is present (although with variations in the different Churches) and that the latter is struggling to emerge ie. the structures are incommensurate with the Biblical model. The numerous experiments today/

(39) Morris L., Ministry of God, p.112.

experiments today with house-churches, occupational congregations, paraparochial congregations and the like, are heartening steps in the right direction. All attest to the living reality and presence of the Holy Spirit in the Church today. They point to the truth that a theology of the laity in fact means a redefinition of ecclesiology.

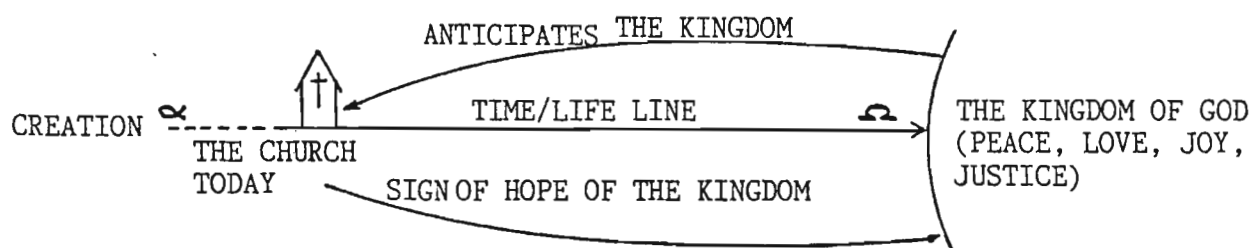
It is only when the dimension of the world enters fully into the thinking and structures of the Church, that a genuine, bible-based theology of the laity is possible. It is the laity, living and working in the world, which daily experiences the deep gulf between what the Church stands for, and what the world drives at. The laity, therefore, cannot be seen as the needy, ignorant and helpless, but as the Church which carries the brunt and burden of encounter with the world in and around it. The laity incarnate Christ's relevance to the whole range of human life. Every member has that responsibility and that ministry. The Church then becomes a sign of hope to the world. (40)

All Christians are diakonia, ministers to God's world, and all are charismatically equipped to fulfill that function,
and exercise/

(40) See diagram 8. p.150.

and exercise those gifts within the Church and to the world. (41) Within such a Church there can be no formal barrier between clergy and laity. As Bishop Michael Nuttall has succinctly stated when addressing his diocese: "For you I am a Bishop, with you I am a Christian." (42) The Church, both clerical and lay, needs to be re-educated into understanding their true nature and calling, to incarnate Christ and his Lordship in our world.

DIAGRAM: 8 THE CHURCH AS A SIGN OF HOPE



CHAPTER IV:/

(41) I Corinthians 12.

(42) Bishop Michael Nuttall, The Bishop's Newsletter, Vol 16 No. 12, December 1983.

CHAPTER IV: SUMMARY AND SIGNIFICANCE

1. The Christian Church may be described as a gathered community that witnesses to the coming Kingdom in the Christ event. The Church derives from Jesus (pp.128-130).
2. The Church is a community enriched by a wide variety of "charisms" (spiritual gifts) which are expressed in ministry within the community (p.130).
3. The New Testament knows of no division between clergy and laity (p.131).
4. The "ministry of the Church" is not to be confused with "the ministry of the clergy" (p.132).
5. The "ministry of the clergy" (Apostles, Presbyters, Deacons) in scripture is a ministry of leadership. The hierarchical ministry of the clergy can be sustained only if it is seen as one function amongst many (pp.132-140). The concept of an "office" which could be transmitted, is foreign to the New Testament. (p.137).
6. All New Testament evidence and early Church tradition points to the laity as part of the charismatically gifted ministry of the Church (pp.140-144).
7. A comparison of various denominational models of ministry indicates that no one Church can claim sole scriptural justification (p.148). The present Church structures of ministry are incommensurate with the biblical model (p.148).
8. When the dimension of the world is taken seriously by the Church, then a genuine, bible-based theology of the laity is possible. All Christians are diakonia, ministers to God's world, and all are equipped to fulfill that function (p.149).

CHAPTER V: THE CHURCH AS IT COULD BE

Towards a concept of the Church and the role of the laity in the Church of the Province of Southern Africa.

"A frightening gulf separates the Church of today from the original constitution of the Church." (1) These words of Hans Küng are unfortunately very true. But the Church of today in its ministry is only unbiblical in expression, not in intention. Because of the world in which the Church was set, it was pushed in the direction of effective and strong leadership to avoid any dilution or dissolution and away from the Biblical pattern of a new, transformed community in which the diverse gifts and ministries were manifested in every member by the power of the Holy Spirit.

The C.P.S.A. is a product of her history and for far too long the church has been content to accept uncritically the three-fold concept of ministry as that of bishop; priest and deacon. We have been content to accede to the argument that by the end of the first century, hierarchical leadership was emerging in the universal Church and that as this form of leadership has remained viable, if not vibrant, up to the present day, this points to the presence of Christ in the/

(1) Küng H., The Church, p.413.

in the power of the Holy Spirit leading and nurturing his Church. (2) Cannot the very structures of the Church today be seen as being within the providence of God? Indeed, the very life of the Church which is, and must be centred and gathered around Christ, points us to so believing.

Such a position however, flies in the face of what has been argued above: That the Church and her structures are a product of her historical context. What may have held true then, has little meaning in the Church of today. In the twentieth century we see something quite different beginning to emerge. Whereas before, most lay Christian activity tended to take place apart from the Church, we now see the activities of the laity as an expression of the Church and her ministry to the world. (3) This is clearly a Christian response to the secularization of the world where the laity are to be seen as assets to be mobilized by the Church. The Anglican Church in Mozambique is an excellent example of where political pressure has caused the laity to take on a far greater responsibility in the conducting of services, preaching, teaching the young and old, and caring pastorally for/

(2) Matthew 28:18-20 is often quoted in this context.

(3) For fuller treatment see, Gibbs M. & Morton T.R., God's Frozen People, pp.74-82.

pastorally for people.

Since the second World War, Christians have been forced by a changing world to reassess their roles within the Church. They have had to reconsider the meaning of what it means to be a lay-Christian and this in turn has led to the renewal of the Church. Certainly, with the rise of massive urban concentrations which could never have been foreseen in scripture, no Church could function effectively without the active participation and leadership of the laity. Hence the rise in Anglicanism of lay preachers, lay ministers, Sunday school teachers, bible study group leaders and so on.

The laity can no longer be deemed only to be an untapped reservoir of manpower, but must on a far deeper level be seen as the Church ministering to, and meeting the needs of, an ever changing world. The relentless secularization of modern life, and the resurrected missionary sense of the Church has led to a rethinking of the role of the Church and the laity within it, and more significantly to a strong ecumenical outreach between the Churches. The coming into being of the Church of South India is a good example of this movement of Christians towards each other. The on-going work of the Church Unity Commission in South Africa is another./

is another.

In the development of this thesis it was argued that the Church is Ministry (diakonia) and therefore ministry is incumbent on the Church as a whole and not only on a specialized body of people "set apart" for the ministry. We have strongly stressed "the ministry of the laity" as an integral part of the Church's life and service. All members of the ekklesia have in principle the same calling, responsibility and dignity, have their part in the apostolic and ministerial nature and calling of the Church. What we have argued in this paper is not new. The only novelty is our insistence on the laity's full, responsible share in bringing the nature and calling of the Church to expression, and their belonging integrally in the doctrine of the Church. We would argue with Hendrik Kraemer that: "a doctrine of the church which ignores or by-passes (the Laity) in using generalities, is incomplete and crippled. This amounts to saying that all our historic ecclesiologies are crippled." (4)

It is precisely in this area of the Church's life, that real tension has been felt in the C.P.S.A. for many years.

The concept/

(4) Kraemer H., A Theology of the Laity, p.161.

The concept of the Anglican Church as a caring, ministering community has changed. The historical context of the church has changed. The structures of the Church have not changed. With the advent of the "Charismatic Renewal" in South Africa in recent years, this tension between ministry and structures has been exacerbated. Real tension exists between "the ministry of the laity" and the perceived "ministry of bishop, priest and deacon". This normally finds expression in phrases such as "the clergy are the cork in the bottle," who are seen, rightly or wrongly, as impeding progress towards a new concept of the Church, as a whole, being equipped by the Holy Spirit to minister.

This same tension, is to be found today in the serious questioning of the "authority" of the hierarchy of the Church. Many lay people, who have to face the moil and toil of daily life in the workplace and are called to minister Christ in that context, are suspicious that their leaders in the Church are out of touch with the realities of life as it impinges upon them. The leadership of the Church is patently absent from where the real decisions are being made, they would argue, and proceed to minister as the situation would seem to demand, without reference to their bishop or clergy. The coming into being of "Fellowships"

and "House/

and "House Churches" apart from the established structures of the Church attest to this rejection of the authority of their Church and her hierarchy.

It is in this situation of tension that this thesis has tried to argue for a re-examination of the structures of ministry of the C.P.S.A. This brief outline of an understanding of the Church as a framework and basis for a theology of the laity is, of course, very incomplete. It could only indicate the bare essentials:

1. That every Christian is called by God to minister.
2. That every Christian is equipped by God the Holy Spirit to minister.
3. That the structures of the Church should exist only to foster, enable and recognise the gifts of ministry.
4. That within the Church, gifts of leadership are given by God to bishops, priests and deacons and to the laity.
5. That the gifts of leadership point to a function and not to a status.
6. That the earth is the Lord's, and the Church only exists to proclaim that message.

Secondly, there is to be seen in this thesis a tension between Zulu and English, urban and rural communities with regard to how the local ministry is promoted. The C.P.S.A. is a product of her history and this is expressed in her life and/

life and structures. We are English by tradition; Western in outlook; foreign to South Africa by culture and language. Our power, finance and expertise is focused on the towns and cities of our land. We are in short a "First World" Church seeking to minister in a "Third World" context. It is not surprising to find, therefore, forms of ministry springing up within the C.P.S.A. which her structures cannot accommodate. God the Holy Spirit "blows" where he wills, and we are witnessing a "bursting of the wineskins." (5)

There appears to be a great lack of uniformity in the roles and even the titles used for the non-ordained ministries of the Diocese of Natal. A number of people, both clergy and lay were consulted in the preparing of this paper (6) and the consensus of opinion was that whatever the status of the unordained ministries, they were in the front line of the Church in action. Many of the priests consulted claimed that these ministers had a greater pastoral involvement in the local community than the priest.

Canon 19 (Of Lay Ministers) (7) provides for a general category of "Lay Minister" who is licensed by the bishop and
 whose duties/

(5) Luke 5:36-38.

(6) The Questionnaire on the Ministry of the Laity: Diocese of Natal circulated to 103 Clergy, August 1984.

(7) Constitution and Canons of the C.P.S.A., p.71.

whose duties shall be one or more of the following:

1. Instructing and preparing candidates for baptism and confirmation.
2. Preaching.
3. Assisting in the administration of holy communion.
4. Performing other pastoral duties not reserved to the ordained ministry, as the Bishop may determine.

In practice Canon 19 corresponds to the situation in the English speaking parish far more than to the Zulu speaking parish. In the English speaking community lay ministers have usually been "sub-deacons" and "preachers" and the general category of lay minister fits their context quite well.

Canon 19 does not fit the real situation in the Zulu speaking community. Perhaps indicative of this is the fact that it is impossible to translate the term "Lay Minister" into Zulu. In the African community the different types of lay minister are far more important in the life of the Church than in the English community. (8) The importance and status of different types of lay minister differ in the Zulu and English speaking congregations.

In the/

(8) This may well stem from the world - view of the African and his understanding of himself in relation to others. "The sense of the personal totality of all being, and of a humanity which embraces the living, the dead and the divinities, fills the background of the primal world-view. But in the foreground in which this solidarity becomes sharply defined and directly experienced is the life of the extended family, the clan and the tribe. This is the context in which an African learns to say, I am because I participate. To him the individual is always an abstraction; Man is a family."

In the English congregation the "sub-deacon" has low status, for which little or no training is required. English speaking lay preachers have a higher status. In the Zulu speaking community the opposite holds true, with many preachers and few sub-deacons, most of whom have a high status.

This assessment is backed up by the fact that some dioceses (other than Natal) have in effect emptied the new title "lay minister" of any meaning by the old specific roles being reinstated as follows:

Lay Minister (Catechist); Lay Minister (Preacher).

The situation in the Zulu speaking communities is further clouded when it is realised that in addition to Lay Ministers (Cup Bearers) and Lay Ministers (Preachers), we find Catechists and many "lay ministers" variously called preachers (Abashumayeli); evangelists; assistants; and helpers, whose functions seem frequently to be identical to those of the catechist and for which there is no place under Canon 19. The basic difference is that technically, they are not lay ministers at all (they do not hold a licence from the bishop) and that they are the natural leaders of a congregation, having been chosen by the people and accepted and "licenced" by the Rector of the parish. The "old wineskin" has well and truly burst.

This army/

This army of unlicensed "lay ministers" is vital to the life of the church in Zulu speaking parishes, particularly in the rural areas. They play an essential part in leading congregations at outstations. These men and women are, for most of the year, the actual pastors of congregations. It is unrealistic to think that their work will only be of interim importance and that they will be replaced by fulltime priests. According to the late Trevor Verryn of the Ecumenical Research Unit, the C.P.S.A. will have to ordain on average 126 priests per year between 1974 and 2000 to maintain the present priest to laity ratio of 1:1250. The present rate of ordination does not reach that figure.

It has been argued in this paper that the structures of the Church will have to be altered to accommodate the needs and aspirations of the people of God in our present context. We would argue that there is a real need at the outset to restructure the Church in such a way as to allow for the ministry of the laity to find its fullest expression in her life and witness.

For a start, it is important that the diocese as a whole recapture the vision of her Lord for his Church as outlined in Chapter four of this paper. It is crucial that we move

away from/

away from the non-biblical, and theologically insupportable concept of a hierarchical and monarchical leadership structure. We are not arguing that bishops, priests and deacons fall away. We are arguing that they be seen as one ministry amongst many and that they be enabled to fulfill the ministry that our Lord intended for them, and for which the Holy Spirit has equipped them. We are in short, arguing for a conciliar and shared leadership structure.

Once the laity has caught this vision, and we insist the vision is in the interests of the clergy and the laity, then we believe the laity will naturally find their own level of ministry within the Church. Most lay people are quite satisfied with the "contributory" place accorded them, because they have never thought deeply about their true place nor have they been encouraged to think in that direction. There is an urgent need for the laity and clergy of the Church to be educated and challenged on their present ecclesiology.

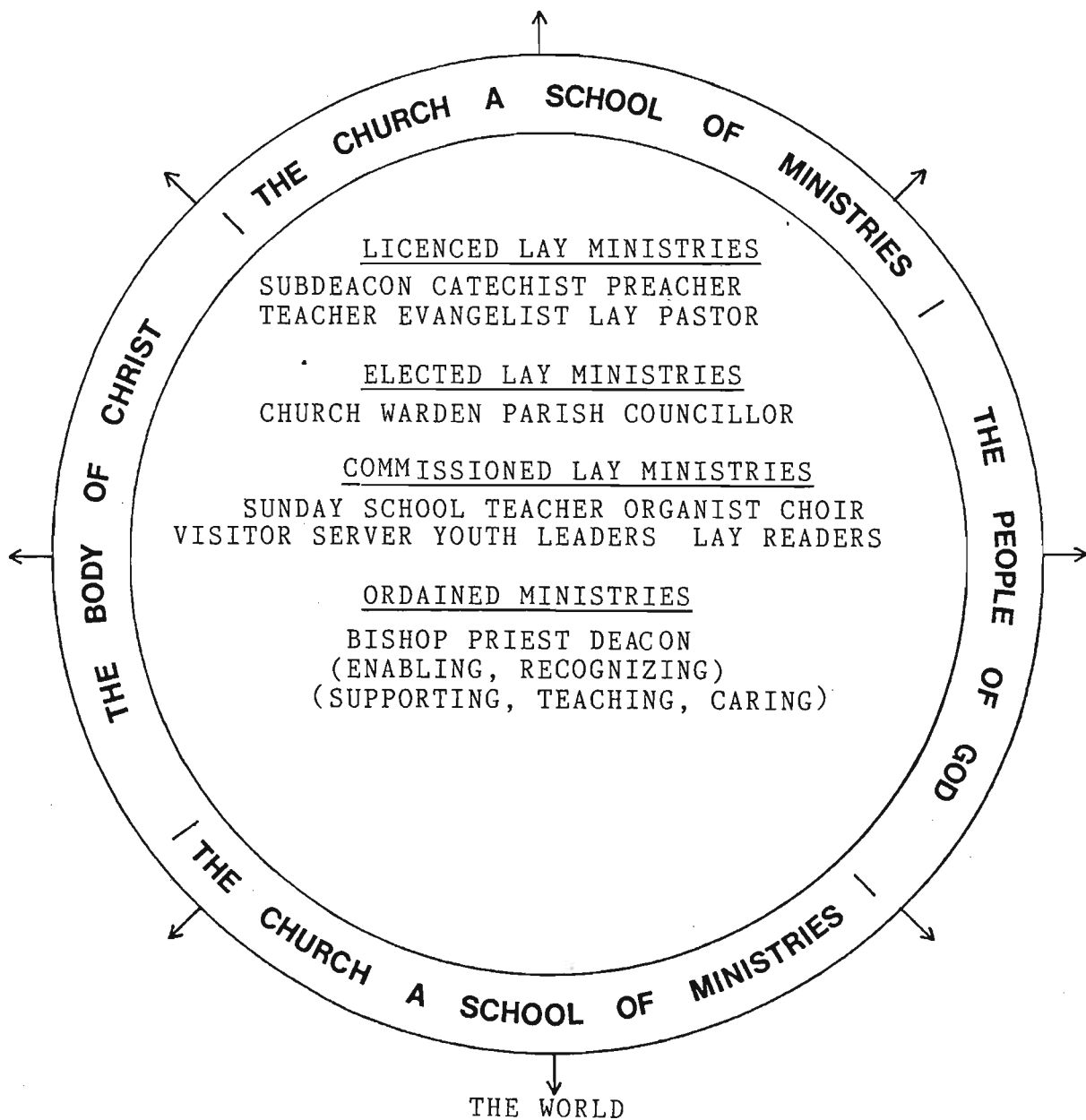
One of the ways in which this can be done most helpfully is in clarifying the structure of the diocese and the titles of the various ministries within it. Ian Carrick in his book "Faith and Life" (9), a course on the basic knowledge required by licenced lay ministers in the Diocese of Pretoria/

(9) Carrick I., Faith and Life, p.6.

of Pretoria has a useful outline and diagram of such a diocesan structure. Using this as a basis, we would argue that the following structure for the diocese has great merit (compare with Diagram of present structure of the diocese on page 19 of this paper):

DIAGRAM: 9

THE WORLD



It will/

It will be seen that in this structure all ministries are given equal recognition, and support and care for one another, with no question of status or power being a motivating factor. The emphasis is on function under the single Lordship of Christ. The Church is also seen as "in" the world, in the same way as her Lord was incarnated into our world. Following in the footsteps of Christ, the Church then becomes a "school" in which individual ministries are recognised and set to work in the world. The process of recognition would be by way of a diocesan licence issued by the bishop on behalf of the Church after careful selection and training, or by a parish licence (Commission) issued by the parish priest, again only after careful selection and training. A third category of ministry would be elected lay ministers who would hold the diocesan licence to exercise administrative gifts in each parish. Finally, there would be ordained ministries of bishop, priest and deacon recognized and ordained, as at present, by the C.P.S.A. as a whole.

The major change in this structure would allow for the Zulu speaking de facto parish situation. Catechists would be restored to their important pastoral position in the church either as a paid or self-supporting servant of the diocese. The Revd John Aitcheson argues strongly that if paid catechists are to be retained, then adequate remuneration for them will have to be found. The alternative suggestion is

that, given/

that, given the "village priest" activities of the existing catechists in the rural areas of Natal, a form of "self-supporting ordained ministry" be instituted. Linked with training by Theological Education by Extension, such a scheme has much to commend it. (10)

All the presently "extra-diocesan" ministries in the Zulu parishes, those of Abashumayeli, evangelists, healers, prophets, assistants and helpers could immediately be accommodated in the renewed structures of the Church.

Mention has been made in this paper of the need for the laity of the Church to be educated and trained so that they may take up their rightful place in the ministries of the Diocese of Natal. The response to the diocese-wide questionnaire, circulated to the clergy in August 1984, expressed a general desire for training courses for lay ministers of all categories. This training would make their present work more effective. There seemed no desire to train them to do anything they were not doing already.

The means of providing such training could include the following:

A. Courses relying/

(10) Aitcheson J., African Lay Ministers. A paper to the Layministers Division of the Diocese of Natal, p.3.

A. Courses relying partly or solely on reading

1. Theological Education by Extension College courses are already in use. As more courses become available in Zulu these should be used more extensively throughout the Diocese. A draw-back may well be that of expense, which is now considerable when it is understood that the greatest expressed need for training is to be found amongst Zulu speaking, rural Christians. A diocesan bursary scheme will probably have to be considered seriously.
2. A.E.A.M. booklets are available on a number of subjects from Africa Enterprise in Pietermaritzburg. However their particular evangelical, fundamentalist stress may be found unacceptable by many in the Diocese.
3. "Training for Local Ministries", a series produced by Lumko Missiological Institute. (11) Most of the booklets are already available in Zulu. They are excellent, though may need adapting for Anglican parish situations.

The problem with all literature and study courses is that placing them in a students hands is no guarantee that they will be used.

B. Courses relying mainly on teaching and practical exercise

Particularly for the poorly educated, the idea of weekend courses may be the most acceptable. It is suggested that a trial training project be started in suitable parishes or groups of parishes.

Whatever the/

(11) P.O. Box 11, Lady Frere, 5410.

Whatever the decision about the form of training, it is undeniable that training is needed. Lay ministers will be with us always and they will need to be trained.

Splendid as their voluntary ministry and leadership is, a functionally illiterate lay preacher frequently has no message to young people with education.

A Programme of Training

No training programme is likely to succeed unless it has the support of the local priest and people. It may be desirable to run two levels of training: one in English and one in Zulu. It must be remembered that many lay ministers are functionally illiterate. We would suggest that the following subject groupings, in order of priority, would meet the needs of those in need of training:

1. Preaching

Sermon preparation.

Delivery.

Relating the sermon to the lectionary texts.

Preaching to Youth.

2. Conducting classes

Basic principles of teaching.

Designing a/

Designing a lesson.

Teaching in Sunday School.

Teaching the catechism.

Preparing candidates/converts for baptism.

Conducting penitents' classes.

3. Doctrine

The content for 1 and 2 above with a stress on doctrines in the Apostles Creed and in the liturgy.

4. Service taking

Taking services.

Use of the Prayer Book.

Funerals.

Holy Communion (sub-deaconing).

Communion of the sick.

Server training.

5. Visiting and Counselling

6. Bible

General Bible Knowledge.

Exegesis.

Running Bible Study groups.

7. Parish/

7. Parish Administration

Administering a Parish.

How to be a Treasurer.

Basic Bookkeeping.

8. Working with Groups

9. Practical Ethics

10. Evangelism

A SIGNPOST ON THE ROAD

A third area of tension within the structures of the Diocese of Natal has been the role and function of the Bishop, who is called to care for some 103 clergy in 81 parishes in a large geographical area. Even with a Suffragan (assistant) Bishop, this has proved to be impractical. The diocese in its demands on its bishops has asked the impossible, despite heroic efforts on their part, to be available to people at all times in all places.

Out of a sense of deep caring for the bishops, a special Synod of the Diocese was held in Pietermaritzburg on 5th/6th August 1983. The proposal before Synod was the
division of/

division of the diocese into two separate dioceses, thus halving the work of the bishops. The Synod failed to reach agreement and the proposal was resoundingly lost by a two thirds majority on the first vote.

The division of the diocese was voted against for two reasons. Firstly, and most importantly, because there was a feeling amongst the laity (especially Zulu speaking Christians) that this would be a further step along the road of division in an already apartheid-riddled society. We shall return to this point again. Secondly, the physical division of the diocese was seen to be a very expensive exercise for very little gain. Speaker, after speaker, spoke of the need to know their bishop as "Father in God" and "Shepherd of the flock".

The concern of the writer has been that this paper should be of some practical use in the life of the Diocese of Natal. With this in mind, a paper was written (12) giving background material on the role and function of the Church and Ministry and submitted on the 26th November 1983 to the Durban Regional Council of the diocese, together with the proposal: "This Diocesan Council requests the bishop
to appoint/

(12) Regional Bishops: Some thoughts by Revd R.N. van Zuylen.
Occasional Paper in the possession of the writer.
Attached as Appendix "D", p.200.

to appoint a Commission to examine the biblical, theological and practical implications with regard to the election of Regional Bishops to serve in the Diocese of Natal, such Commission to report on its progress to the Diocesan Council by the 3rd November 1984." (13)

Such a Commission was set up and has met at least four times during the course of 1984/85. The findings of the Commission were submitted to Diocesan Council together with a very significant paper written by the Revd Dr. I.D. Darby (14) which indicated that very rarely had episcopacy had one standard and pattern. On the contrary, he argues that oversight in the Church has inevitably been a shared task.

The result of all this "behind the scenes work" has been a complete rethinking of the role of the bishop in the Diocese of Natal, and therefore, by implication, of the structures of the Anglican Church.

The second Interim Report of the Commission states:

"4. Episcopal Functions

These seem to usually fall into the following areas:

1. Confirmation,/

(13) Newsletter of Diocesan Council, Diocese of Natal, 25th February 1984, p.2.

(14) The Existence of Collegial Oversight in the Church, I.D. Darby. Appendix: E, p.207.

1. Confirmation, Collations and special services.
2. Administration.
3. Pastoral oversight of clergy and parishes.
4. Exercise of particular gifts.

In this Diocese, even with two bishops, the 3rd and 4th areas are of necessity covered inadequately.

5. Function, or Status, or Gift

..... We want to stress very clearly that we see the role of the bishop in terms of function and not status,

..... We need to hold onto the servant role of Christ in all areas of leadership.

6. Pastoral Oversight

With more pastoring (we believe pastoral care is probably the most important function of every Bishop, a bishop who is not a pastor seems to be in a very difficult place). The more Episcopal oversight becomes a team effort, the more effective will be the pastoral care

7. The Church must demonstrate the alternative society.

Hence our Lord's concern that we do not adapt and absorb
the ways/

the ways of the world. Matthew 23:7-12. Matthew 20:25-28. Our leadership and our structures must reflect who Jesus Christ is, and His Ministry. Bishops must be servants of the servants of God.

We are moving towards a concept of shared episcopacy based on the needs of the Diocese rather than a structured Area or Regional system. We are looking towards a Team of Bishops who would together seek to meet the needs of the Diocese and who would seek to exercise their own special gifts to the benefit of the whole Diocese". (15)

The response of the bishop has been very positive:

"The more I think about the matter myself, the more I am drawn away from the idea of regionalisation, in favour of either the 'shared episcopacy' which you explored so well in your Second Interim Report (which was well received by Diocesan Council) or straight division (or to put it more constructively, the creation of two dioceses where formally there was one)". (16)

The Commission was not content to allow the matter to rest there, and in October 1985 made a final report to Diocesan Council with/

(15) 2nd Interim Report of the group examining the Biblical, Theological and Practical issues of a system of Regional/Area Bishops of Natal April 1985, pp.2-3. Diocesan Council Minutes, June 1985.

(16) Letter to the writer, dated 21st June 1985.

Council with the following recommendations:

- "1. (a) Application be made to the Synod of Bishops for a second Suffragan Bishop.
- (b) We envisage the probability that a third Suffragan Bishop would be vital to effective Episcopal oversight in the foreseeable future.
2. That the regionalization of the Diocese be pursued as a matter of urgency. However, our clearly stated preference remains for shared Episcopacy.
3. That no date be set for division at this time, bearing in mind:
 - (a) The very strong rejection of division at Diocesan Synod.
 - (b) We believe the new Episcopal team should have a wide freedom to develop effective Episcopal oversight, while deploying their gifts within the whole Diocese

A THEOLOGICAL NOTE

The members of this group do not subscribe to the understanding that Bishops are either the source or focus of ministry in a Diocese. But, rather, we see the Bishop on behalf of the Church confirming and giving recognition to ministries raised up by the work of the Holy Spirit. The Holy Spirit being biblically the source of all ministry in the life of the Church". (17)

So, the/

(17) 3rd Report to the Diocesan Council of the group examining the Biblical, Theological and Practical issues of a system of Regional/Area Bishops of Natal. October 1985, pp.1-3. In the possession of the writer.

So, the struggle for a biblically and theologically authentic structure for the Diocese of Natal continues. This struggle is, we believe, the work of the Holy Spirit leading the Church, both clergy and laity, to minister more effectively within the context of Southern Africa today.

THE C.P.S.A AND THE POLICY OF SEPARATION

From the time of the earliest planting of the Christian Gospel in South Africa, the Anglican Church has wrestled with the problem of racialism. From the start, the Anglican Church in Natal was a colonial church, ministering to and caring for the spiritual needs of the colonists. The first clergy of the Diocese were drawn from England. The first bishops were English. They saw their primary task as the building of the Christian faith amongst white, English speaking Christians. However, they were not long in South Africa before they realized that they had a vast missionary field open to them in the indigenous black population. It was at that point in history that the Diocese of Natal began to wrestle with problems which have remained to this day.

The Church and the colonists were soon locked in opposition

as to/

as to the purpose of mission work amongst black people in Natal. The clergy saw their role as being Christianizing; educating, healing, in a word, "civilizing", with an eye to integrating black with white. The colonists on the other hand saw such activities as a threat to their continued prosperity and security. Almost inevitably, the work of the Church in Natal took the form of building and ministering to white, English speaking congregations, for there lay the power, privilege and finance for the church. The work amongst black, Zulu speaking congregations took the form of missions which were inevitably weak, numerically small (at least initially), poverty stricken and constantly dependent on white Christians for their continued existence.

In the black work of the Church the problems were well summed up by Dr H. Callaway in a letter he wrote in 1896 to the secretary of the Society for the Propagation of the Gospel in London: "We do not contemplate making Highflats into a "missionary compound" to receive Natives professing Christianity. There is a danger of such stations becoming refuges for characters of the worst description. We must try to develop Christianity among Natives in their own homes and not separate them (as soon as they believe) from
their relations/

their relations to form a distinct class. As Christians they should be encouraged to use their new power to bring their friends to Christ". (18)

In short, the early missionaries and clergy were faced with:

1. Planting the Gospel in Natal.
2. Winning converts from the white and black communities.
3. Seeking to integrate the two constituents into one strong and vibrant church.

The problems they faced were enormous:

1. A strongly educated, prosperous white colony with a vast uneducated, materially poor black population.
2. Whether to educate (Westernise?) the black population and integrate them into the white population when the white population was strongly resistant to such moves.
3. (Or) to develop Christianity amongst the black population as outlined in (18) above.

The result was a compromise, with the work of the Church going ahead on similar but parallel lines. The separated black and white parishes only met for Diocesan events such as Synods and meetings. (19) White clergy, being numerically stronger did serve in black parishes, but never (until very recent times) the reverse. It became the policy in the

C.P.S.A. to/

(18) Lewis C. & Edwards G.E., Historical Records of the C.P.S.A., p.363

(19) The writer is conscious that what has been said above is an oversimplification of a very complex human situation. Space does not permit fuller treatment here.

C.P.S.A. to appoint clergy only to parishes of the same race group. In other words, the status quo was retained.

In 1948 with the election of the Nationalist Government, however, an entirely new problem had to be faced by the Church in Natal, indeed in Southern Africa. Separation became Law in the Group Areas Act. The results of this legislation on the Church are well known and documented. (20)

The C.P.S.A. has not been immune to the effects of years of Nationalist Party rule. In addition to the problems and opportunities presented by seeking to indigenise her ministry and structures as outlined in this paper, the church itself must also seek to eradicate any trace of racialism from its own body.

Up to the time of writing, the C.P.S.A. has struggled valiantly to practice the ministry of reconciliation and peace-making. In name and structure it remains an integrated Church which welcomes all races into fellowship in Christ. In practice, as this paper has exposed, we remain separated and estranged, developing our own forms of ministry amongst the laity. As long as this situation is allowed/

(20) Desmond C., The Discarded People.
 de Blank J., Out of Africa.
 Paton A., Apartheid and the Archbishop.

is allowed to continue, so long will the church be hindered in evolving an ecclesiology which truly incarnates Christ.

We must listen again to the words of Joost de Blank a previous Archbishop of Cape Town,

"It is more urgently true than ever that the only hope for the future, not in South Africa alone but throughout the world, lies in the Reconciling Gospel and that this Gospel must be understood, interpreted and applied by Christian people and by the Churches everywhere. To pay lip-service to such a Gospel and then to refuse to work out its implications in practice is to invite its rejection by modern man; more specifically it is to invite its rejection by the new and emergent nations of Asia and Africa, with a consequential turning to other creeds and false Messiahs for salvation and peace". (21)

CHAPTER V:

(21) de Blank J., Out of Africa, pp.13-14.

CHAPTER V: SUMMARY AND SIGNIFICANCE

1. The Church and her structures of ministry are a product of her historical context. (pp.151-152).
2. The activities of the laity and clergy are an expression of the Church and her ministry to the world. (p.152).
3. Therefore ministry is incumbent on the Church as a whole. (p.154).
4. Real tension exists between the need for a renewed ministry to the world, and an unchanging structure of ministry in the C.P.S.A. (p.155).
5. Real tension exists between Zulu and English, Rural and Urban forms of local ministry. (pp.156-160).
6. Structures of ministry will have to be changed to accommodate an indigenous ministry springing up outside accepted norms and structures. (pp.156-157).
7. Structures of ministry must enable and not hinder the ministry of the laity. (pp.162-168).
8. The recent examination of the role and function of a bishop is a sign of the Diocese of Natal seeking a new structure of ministry. (pp.168-174).
9. In the South African context, the structure of ministry in the C.P.S.A. has been profoundly effected by a secular policy of racial separation. (p.174).

SUMMARY OF FINDINGS

The early beginnings of the C.P.S.A. are to be found in the Church of England. The structure and hierarchical ministry of the C.P.S.A. was, therefore, inherited from the Church of England. (pp.1-18).

The spread of the Church of England was inextricably bound up with English colonial policy (pp.1-5). The controversy surrounding Bishop Colenso led to the separation of control of the C.P.S.A. from that of the Church of England (pp.5-10), and led in turn to the formation of Synodical Government in the C.P.S.A. under Bishop Gray. The precedent for lay representation at a Synod was a South African innovation which was to have profound influence on the decision-making processes and ministry of the C.P.S.A. (pp.10-18).

The survey conducted into the ministry of the laity in the Diocese of Natal (Chapter II), highlighted a number of important facts:

1. The major burden of ministry rests on the laity of the diocese, and not on the hierarchy of bishops, priests and deacons (p.23).
2. The hierarchical structure of ministry, far from facilitating ministry, in fact hampers the ministry of the C.P.S.A. (p.34). Evidence of this is the number of unlicensed and indigenous categories of ministry which have arisen outside of present Church structures (pp.115-122).

3. The ministry/

3. The ministry of the C.P.S.A. has been adversely affected, particularly in rural areas, by the policy of racial separation present in South Africa (pp.117-120,174-178).
4. There are grave discrepancies and tensions between English and Zulu, rural and urban parishes (Chapter II) (pp.156-161). Finance and expertise tend to be concentrated in English, urban parishes (pp.27-33).
5. Zulu parishes have developed an indigenous ministry outside of recognised Church structures (pp.71-94; 115-122). There is some evidence (pp.27-35; 185-186) of a rejection by Zulu parishes of the structures of ministry in the Diocese of Natal which are seen as English, white and therefore foreign.
6. Structures of ministry will have to be altered to take account of new developments in the C.P.S.A. (pp.156-168).

This thesis has argued strongly for a new concept of the Church based on the biblical model of shared leadership and ministry (Chapters IV and V). The new concept of the Church would need to include:

1. A reappraisal of the work of a bishop, who must be seen as part of an "episcopal team". His ministry is that of "leadership" and not "office" or "power". His position should be seen as collegial (pp.168-172).
2. A reappraisal of the role of the priest. The number of priests must be increased, or alternatively, the principle must be accepted that priests fulfill one ministry amongst many. The priest must be seen as the person who facilitates the ministry of the laity (pp.42-43).
3. A recognition of the ministry of the laity as diakonia (ministers) to God's world, and that all Christians are equipped by God to fulfill that function (p.149).
4. The reorganisation of Church structures to enable the above to happen. It has been argued (in chapter five) that this is possible within a hierarchical Church as long as the concept of ministry, outlined in this thesis, is adhered to.

IMPLICATION/

IMPLICATION OF THESE FINDINGS FOR THE DIOCESE OF NATAL

This thesis has highlighted certain critical areas in the life of the Diocese of Natal. It has been our concern at all times that this thesis should be of use to the diocese in its thinking and planning for the future.

We would therefore respectfully submit that the following salient points should be emphasised in any future experiments generating change within the Church.

1. THE MINISTRY OF THE BISHOP

We would argue that the ministry of the bishop needs to be examined closely. At present he is faced with the impossible task of "trying to be all things to all men": Chief Pastor, Chief Executive, Administrator and Teacher. Such a combined function was never envisaged in Scripture, nor is it practical.

This thesis on the contrary, would plead for one of two options:

- (a) That the diocese be physically divided into two dioceses. In this way the Bishop would halve his work load and be enabled to minister more effectively to his people, or,
- (b) That the Bishop be seen as Primus inter pares as envisaged in this thesis. That he be part of an "Episcopal Team". We have argued for the merit of such a ministry practically, theologically and biblically.

2. The ministry/

2. THE MINISTRY OF THE PRIEST

The priest in his parish is confronted with the same problems as the bishop in his diocese. The ratio of priest to people is far too great particularly in rural areas of the diocese. The options are again clear:

- (a) Increase the number of priests per parish. This is, for financial reasons, not easily achieved. The numbers of men and women offering themselves for the ordained ministry gives cause for concern for future staffing of parishes.
- (b) Foster vocations to the self-supporting ministry. Such a minister is limited in the time he or she can give to the parish, as they are normally in full-time secular employment.
- (c) Accept a view of the ministry where the priest performs a particular function amongst many functions. Acknowledge that the laity have a real ministry to perform in the parish and the world, and that the laity form a "team ministry" with their priest.

3. THE MINISTRY OF THE LAITY

As this thesis has indicated, a hierarchical and monarchical view of the ministry of the Church is neither scriptural nor practical today. The structures of ministry will have to be overhauled to meet the present needs of the Church. The ministry of the Church is the ministry of the "People of God" in full and not just of the clergy. Where clergy have been unable to minister, the laity have been quick to fill the ministerial "vacuum".

Two problems/

Two problems have been highlighted in this regard:

- (a) Clergy will have to relinquish their stranglehold on all forms of ministry and accept that they are not "multi-talented" but that God has given them very specific gifts for ministry.
- (b) Laity will have to be educated to overcome the crippling view of the ministry which they have been given for generations. As they are already performing the lions share of parish ministry, this understanding of ministry should not cause insuperable problems.

4. RECOGNITION OF MINISTRIES

The recognition of ministries performed by the laity is now in a confused state in the diocese. Some categories of ministry are recognised by the diocese, others by the parish and others receive no recognition at all. This thesis calls for a clear structure of lay ministry in the diocese, particularly in the following categories:

- (a) Catechists. These could be seen as "village priests" and ordained either as priests or deacons. They could be self-supporting. Training could be by means of Theological Education by Extension and could take place while continuing with ministry in the parish. Such a "village priest" would be welcomed in rural areas of the diocese.
- (b) Categories of ministry such as the Licensed Layministries of subdeacon, preacher, evangelist, abashumayeli, udodana should be licensed by the diocese.
- (c) Categories of ministry such as elected churchwardens, chapelwardens and parish councillor should continue to be licensed by the diocese.

(d) Categories of/

- (d) Categories of ministry such as Sunday school teachers, visitors, organists and choir members should be recognised by commissioning by the Rector of the parish.

Whatever structure is finally decided on it must be a structure which facilitates, and does not restrict, the ministry of the laity. Training opportunities must be available for all categories of layministry. The final structure must take into account the many indigenous ministries which have come into prominence in recent years, particularly through the experience of black Christians. Such experience is, and will increasingly be, a valuable contribution to parish ministry.

5. SHARING OF RESOURCES

For financial reasons, the ministry of the parishes has been concentrated in urban as opposed to rural areas of the diocese. Both wealth and manpower have been concentrated in the towns, and will have to be shared. Expertise is the preserve of the educated. This reservoir of expertise can and should be shared more equitably throughout the diocese. The placement of clergy must continue to receive close attention and should, wherever possible, not be on racial, linguistic or "cultural" grounds: Experienced clergy are needed in every parish of the diocese.

6. THE FUTURE/

6. THE FUTURE CHALLENGE

Blacks currently account for 73 % (23.6 million) of the South African population of 32.2 million. By the year 2010, the South African population will have grown to some 54.5 million, of which 80 % (43.6 million) will be black.

In 1985, 17.8 million of the South African population was urbanised. By 2010 this will have grown to 39.1 million of which 76 % will be black. This equivalates to 68 % of the black population being urbanised as against the current 35 % . (1)

The "Western, free-market" ethos and financial structure of the Diocese is going to have to take the fact of rapid urbanisation into account together with the rapid increase in the black population. Projections show a narrowing of the gap between white and black disposable incomes, with total black and white disposable income equal by the year 2000. However, considering that the black population is projected to be 34.7 million, and the white 5.5 million, there is obviously still going to be a great disparity in individual disposable incomes for the two race groups. The Diocese therefore/

(1) These statistics are contained in "Forum" a quarterly bulletin of the Academic Support Unit, Natal Technikon Vol 1. No 4, 1985 pp.15-16.

Diocese therefore, is going to have to adjust in a number of ways:

- (a) The leadership of the Church will have to express the future reality of South Africa and black manpower will have to be trained to take responsibility for the Church.
- (b) In terms of the ethos of the Church, expressed in areas such as the liturgy, the diocese can no longer afford to project a "First world" face to the world. Its structures, ministry and life will have, at least initially, to express "Third World" realities if its ministry is to be accepted.
- (c) With wealth continuing to be concentrated in white parishes in the urban areas, there should be no dramatic changes to the financial structure of the diocese. Barring unforeseen circumstances the bulk of disposable income will still be in white hands, despite population migration to the cities and population increases. This is going to place heavy responsibilities on the white Christians of the diocese to share with the poor, and increasing pressure on the black Christians to take on themselves the responsibility of realistic stewardship.
- (d) With the majority of her facilities in the urban areas, the diocese is well poised to take advantage of the opportunities offered by an increasing black urban population. The present facilities are going to have to be integrated racially to a far greater extent and the provision of facilities for a growing black population is going to require imaginative solutions.
- (e) With the increase in black population, extensive use of the indigenous forms of ministry, already being displaced in the Church and outlined in this thesis, will have to be made.

Appendix: A/

APPENDIX : A

DIOCESE OF NATAL

LAY PREACHING LICENCE

GENERAL RULES FOR ISSUE OF A LICENCE

1. The Rector and Parish Council agree that the candidate should undergo training.
2. The candidate completes the following Theological Education by Extension courses:

Award Level: For students with Standard 5-6 level of education.

- (a) 101 Introduction to the Bible (quarter year course)

OR

Z101 Zulu Translation

- (b) 176 Preaching (quarter year course) (Only in English)

- (c) 121 Jesus Christ and his People (half year course)

OR

Z121 Zulu Translation

Certificate Level: For students with Standard 8 and upwards level of education.

- (a) 201 Introduction to the Bible (half year course)

- (b) 222/3 Parables, Mark's Gospel and Preaching (full year)

- (c) 266 Church and Christian Social Involvement (half year)

OR

Pastoral Studies/

271 Pastoral Studies 1 (half year), Church membership and Ministry

OR

276 Spirituality (half year)

3. The candidate participates in the activities of the regional Lay Minsiters' Fellowship.
4. The Preaching Licence is issued by the Bishop once the course has been satisfactorily completed.
5. Preaching Licences are valid for any Parish in the Diocese of Natal. When a Lay Preacher moves to a new Parish, he must be invited to preach by the new Rector and Parish Council, and his Licence must be endorsed by the Bishop accordingly.

EXCEPTIONS TO THESE RULES

1. Candidates may apply to study more sophisticated Theological Education by Extension College or University courses that cover the same areas as the courses specified in the general rules.
2. In the event of a candidate having already completed a study course which is equivalent to the one above, the Bishop may, in consultation with the Rector of the candidate concerned and with the Warden of Lay Preachers, issue a Licence to Preach without any further study being required.

REGISTRATION AS A CANDIDATE FOR A PREACHING LICENCE

1. Rectors should notify the Warden of aspirant Lay Preachers of a candidate's intention to study for a Lay Preacher's Licence. The Warden is there to assist the student wherever possible. He is:

The Revd. R. van Zuylen,
P.O. Box 17065,
CONGELLA. 4013

From July 1985

115 Venice Road,
DURBAN. 4001

Phone (031) 255375

Phone (031)
236116 (H)
335606 (O)

2. In addition/

2. In addition the Warden of the nearest Lay Ministers' Fellowship should be notified. These Wardens are:

DURBAN & NORTH COAST: The Revd. G. Slaughter & The Revd. I. Dhlamini

PINETOWN: The Revd. J. Jewell & The Revd. Z. Mthethwa.

SOUTH COAST: The Revd. J. Fray & The Revd. V. Makhubu

PIETERMARITZBURG: The Revd. P. Harker

MIDLANDS: The Revd. P. Barendsen

NORTHERN NATAL: The Revd. M. Wearne

REGISTRATION WITH THEOLOGICAL EDUCATION BY EXTENSION COLLEGE (TEEC)

1. A Prospectus and Registration Form can be obtained from:

Mrs Bridget Hubble
41 Northcliff Avenue
WESTVILLE. 3630

Phone: (031) 861972

or direct from the:

Theological Education by Extension College
P.O. Box 32438
BRAAMFONTEIN. 2017

2. Registrations for all courses listed above close on the 31st January each year, although late registrations will be accepted up to 31st March.
3. Please study the Prospectus carefully and note the costs involved. In the event of a student experiencing difficulty in meeting the cost of the course of study, it is suggested that the Parish should assist where possible.
4. Note also that, where practicable, TEEC demands that the student should join a Tutorial group.

COST OF/

COST OF RECOMMENDED STUDY PROGRAMME:

Full year course R100.00

Half year course R 45.00

Quarter year course R 22.50

The cost of the Preaching Licence course in 1985, would therefore be:

AWARD LEVEL R90.00 or

CERTIFICATE LEVEL R190.00

Please note that TEEC requests that full fees should be paid on registration.

March 1985

APPENDIX: B/

APPENDIX: B

A PRESENTATION TO DIOCESAN COUNCIL ON RELOCATIONS
HELD ON FRIDAY, 7th JUNE 1985 AT KOINONIA BOTHA'S HILL

My dear brothers and sisters in Christ,

Permit me to greet you in the love of our common Lord and Saviour, and with the words of his servant and apostle Paul: 'Grace to you and peace from God our Father and the Lord Jesus Christ' (Eph. 1:2).

I am very pleased that I can meet here with the members of the Diocesan Council to make a presentation on my work.

BACKGROUND

I want to begin this presentation by making a few quotes which have been said by the people to whom I minister.

'We search for food like pigs . . . we live like dogs. We are a forgotten people.' 'We have been dumped here very much against our will - only to die. People are starving.' 'If God exists, how can He let this happen?' 'You are here to stir trouble, people are living in this place peacefully' so said one Commissioner.

I just hope that these few quotes are enough to highlight the nature of my ministry to relocated people.

INTRODUCTION

During the past 30 years over 3,5 million people have been uprooted and driven out of the 'white areas' and herded into 'homelands' and S.A. Development Trust controlled relocation areas comprising less than 14 % of the land area of South Africa.

By 1980 some 54 % of the black population was living in the homelands compared with 40 % in 1960. This huge increase, with relatively little increase in land, is not due to a population explosion but results from the relocations and homeland policy of the S.A. Government. In some cases individuals are relocated because they are in the 'wrong place', other times whole families, communities and even tribes are uprooted from one place and dumped into another for any number of reasons.

FORM OF/

FORM OF REMOVALS

In a vast majority of cases the people are uprooted against their will - and as a result the Government often uses coercion to 'encourage' them to leave their homes. In the past homes have been knocked over by bulldozers or burned down; heads of families who were definitely against moving were forcibly thrown into the removal truck after being chased and subdued by police dogs. Sometimes fear had been instilled on people through pre-dawn police raids with guns and dogs.

The people who are uprooted often find they lose much more than the roof over their heads. A new house can be built; it is much more difficult to build community spirit in these dumping grounds which people from many communities have been forced to call home. Schools, clinics and stores are seldom adequate, and jobs are not available. When people are dumped into small plots where they are allowed no grazing land they are forced to sell their cattle, the traditional indicator of wealth and prestige, in haste and at deflated prices.

Perhaps the most sobering fact of all is that the victims of such removals are often blacks, masses who are disfranchised, debarred from participating in the Government that passes the removal laws and enforces them. These people have no avenue through which to work for a change in the policies that are threatening their existence.

WHAT HAS HAPPENED IN THE EVENT OF REMOVALS?

It has been reported that in cases where owners are absent, the removals were still carried out. Government Officials have negotiated the removals with who ever they found in the house even though they are not family heads. A twelve year old child was carried away with the household goods. A mother was carried away in the absence of her husband. Livestock in the form of goats, fowls, etc get lost.

RESULTS OF REMOVALS

Too many people on too little land in the resettlements generate not only poverty but also faction fighting due to the scarcity of land. The removals result in the complete

overcrowding of/

overcrowding of existing facilities and the position is worsened as further dumping takes place. The schooling of children is upset as the removals are carried out mostly during school terms.

In this wreckage of community life, churches are often permanently destroyed. Because members of a congregation do not all end up in the same camp, the priest experiences great difficulty in ministering to their needs. Since the relocation is sometimes executed swiftly he may not even know where his parishioners have been dumped. Up-rooted by a Government calling itself Christian; the people experience deep religious confusion and bitterness. In this situation priests often express their anger and despair: how can they revive hope in people whose roots have been severed? The migratory labour system which forces men to live far from home has greatly transformed the composition of rural congregations. In some Churches you find that there is hardly a single male; since virtually all the relocated men need to become migratory workers to obtain employment. Basic Christian values such as home and family life, marriage, and communal responsibility make little sense when there are not structures to encourage the realization of these values.

In these relocation camps, poverty and malnutrition increase when the migrant worker stops sending support. Women must often work to feed their children leaving them children in the care of others. This compulsory arrangement deprives children of sufficient affection and security, which fosters an anti-social lifestyle. But how do we compute the cost in the legacy of bitterness, anger, frustration and indeed hatred which we are leaving behind for our children?

What is the cost of human beings reduced to total despair so that they can say as they sit listlessly with nothing to do although they are able bodied, 'We live only to die.'

WHAT ROLE DOES THE RELOCATION WORKER PLAY?

I have seen my ministry as a relocation worker to be two-fold in the sense that I am expected to minister lovingly both to the victims of relocations and those responsible

for such/

for such an unacceptable policy. A case in point is that of Mr Mthutuzeli Nguza who was uprooted in Inanda and dumped at Kwa Vulamehlo (Compensation Farm).

He had been promised to get rations for 7 days immediately on his arrival, however 2 months had passed without food given to him.

I went to see the Commissioner who assured me that the matter would be given an urgent attention. In three days time I received a 'phone call from Mr Nguza who said he and other three families had been supplied with food. How many more Nguza's that are unknown to us who go through the same agony, who have no one to solve their problems?

While I have to see the spiritual needs of these people and enable local churches to take up on this ministry - I have found it more difficult to proclaim the good news on empty stomachs.

In Frankland I was confronted with a "horrible incident":

An elderly woman was brought to me sobbing piteously asking for help. Her children were out of school because her husband is working in Johannesburg and they have not heard from him. They have no money and no food. I try not to hand out food without investigating the background but in a case like this what can you do but render immediate short term help.

There are several times when I had to solve problems for pensioners either by sending them to relevant authorities or enquire on how to go about. Problems in relocation camps are very complex so that it would be folly to expect the relocation officer to minister solely on spiritual needs for the people. The fact that the Church's representative is present in these areas has created a new hope to our relocated brothers and sisters, who have been left in "abject poverty - high rate of unemployment - frustration and hopelessness". Therefore it is essential to know that relocated people to whom we minister aren't heathens but instead Christians like ourselves, who have a spiritual contribution to nourish us as well. The Church's duty is to strengthen and encourage this faith. We have a duty to adopt prophetic stances and rekindle HOPE.

Certainly the/

Certainly the doubts that some people had about the church and the constantly asked questions such as, "Does suffering of the people get enough attention from the Church?" are starting to be eliminated.

Letters of protest have also been written through our Diocesan Bishop to Government Officials. Indeed, this is one way by which we as the Church have ministered to Government authorities.

And the Church should help to rehabilitate these shocked persons by being a serving Church keen to develop a community spirit and helping the people and helping the people help themselves. In Frankland (Port Shepstone) a women's group is to be started - already we have had two successful meetings in which the school-headmistress and myself attempted to explain the role of women in community. In the same area a pre-school is to be formed under the auspices of TREE (TRAINING AND RESOURCES FOR EARLY EDUCATION).

Time does not allow me to mention some of the exciting things that are already shaping up these areas. However, I want to finish by saying - there is a witness to be borne and God will not fail us if we bear it fearlessly. Despite our human weakness and our sins, despite all obstacles, we accept in humility and faith the great principle enunciated by our Saviour: "What is impossible with men is possible with God". (Lk. 18:27).

Thank you!

APPENDIX: CQUESTIONNAIRE ON THE MINISTRY OF THE LAITY : DIOCESE OF NATAL

1. Name of Parish:
2. Number of Clergy on the Staff:
3. Number of parishioners/families on the Roll:
4. Number of Chapelries:
5. Number of Outstations:
6. Number of House Churches/Groups:
7. Would you describe your Parish as Urban Rural
or Urban and Rural (Please tick).
8. Do you have any of the following in your Parish:

Licensed Lay Ministers (Cup Bearers)	YES/NO	Number	.....
Licensed Lay Ministers (Preachers)	YES/NO	Number	.....
Catechists	YES/NO	Number	.....
Abashumayeli	YES/NO	Number	.....
Udodana	YES/NO	Number	.....
Servers	YES/NO	Number	.....
Sidesmen	YES/NO	Number	.....
Choir members	YES/NO	Number	.....
Lay Readers	YES/NO	Number	.....
Sunday School Teachers	YES/NO	Number	.....
Parish Visitors	YES/NO	Number	.....
Organist/Pianist	YES/NO	Number	.....
Musicians	YES/NO	Number	.....
Liturgical Dance/Drama Group	YES/NO	Number	..... of members
Churchwardens	YES/NO	Number	.....
Chapelwardens	YES/NO	Number	.....
Parish Councillors	YES/NO	Number	..... of members

Anglican Womens/

Anglican Womens Fellowship	YES/NO	Number of members

Mothers Union	YES/NO	Number of members
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Men's Fellowship	YES/NO	Number of members

Youth Fellowship	YES/NO	Number of members

9. Do you have Full-time/Part-time paid Lay workers in your Parish?

YES/NO	Number

10. If your answer to (9) above was YES, what function do they perform in your Parish?

Parish Secretary YES/NO Number

Administrator . YES/NO Number

Cleaner YES/NO Number

Gardener YES/NO Number

Youth Worker YES/NO Number

Other YES/NO Number

11. Do you have any LAY members of your congregation exercising a Biblical Ministry on a REGULAR basis not mentioned above in the questionnaire?

Evangelist YES/NO Number

Teacher/Preacher YES/NO Number

Prophet YES/NO Number

Pastor YES/NO Number

Healer YES/NO Number

Other	YES/NO
-------	--------

(If other, please give their task and the number of persons)

TASK

NUMBER

.....

• • • • •

.....

• • • • •

.....

• • • • •

12. Do you/

12. Do you have any LAY members of your congregation assisting you in preparing people for the following on a REGULAR basis. Please give their designation (Lay Minister; Catechist; Abashumayeli; Parishioner etc) and the numbers of persons involved.

DESIGNATION

Baptism	YES/NO Number
Confirmation	YES/NO Number
Marriage	YES/NO Number

13. Do you have any LAY members of your congregation CONDUCTING services in your parish?

DESIGNATION

Baptisms	YES/NO Number:.....
Marriages	YES/NO Number:.....
Funerals	YES/NO Number:.....
Morning Service	YES/NO Number:.....
Evening Service	YES/NO Number:.....
House Communion	YES/NO Number:.....
Sick Communion	YES/NO Number:.....

14. In the absence of a Priest, who conducts your Services for you? (Please tick)

Another Priest Lay Minister Catechist

Abashumayeli Parishioners

15. Realizing the difficulty with names and labels, would you say your Parish is firmly within the Charismatic Renewal Movement?

YES/NO

16. Do you believe the Laity should be given: (Please tick):

A far greater role in the ministry of the Church?

A role the same as it is now in the Church?

No further role in the Church?

17. Do you/

17. Do you have regular training of the lay leadership of your Parish? YES/NO

If your answer is YES, what form does this training take?

.....
.....
.....
.....

18. Finally, can you give me any information on forms of LAY ministry in our Church which have not been mentioned in this questionnaire?

THANK YOU FOR THE TIME YOU HAVE GIVEN ME IN RESPONDING TO MY QUESTIONS

APPENDIX: DREGIONAL BISHOPS: SOME THOUGHTS BY ROD VAN ZUYLEN

Having initiated the debate on Regional Bishops in the Durban Regional Council and not being a member of the Diocesan Council, I am unable to speak to the motion before you. I have taken the liberty of preparing this paper, giving the general background motivating the motion. I do so in the hope that Diocesan Council will give serious attention to the motion, and whilst not expecting Council to wade through what follows at the meeting, I hope it will be read at leisure as background material so that it may be polished and improved upon! Salient points have been extracted from the paper and appear at the end.

THE MOTION READS AS FOLLOWS:

"This Diocesan Council requests the Bishop to appoint a Commission to examine the biblical, theological and practical implications with regard to the election of Regional Bishops to serve in the Diocese of Natal; such commission to report on its progress to the Diocesan Council by the 3rd November 1984".

- (1) Two quotations from the Roman Catholic Theologian Hans Küng are relevant:

"A frightening gulf separates the Church of today from the original constitution of the Church". (Pg 413 of the book "The Church"),

And

"Nothing can/

"Nothing can be certified as "Christian" except it derives from Jesus; and the Church cannot represent itself as the Church of Jesus Christ if it does not come from him". (Pg 14 of the book "Why Priests?").

(2) THE CHURCH

The Church is the gathered community of believers around Christ. He is its Head and Animator. Where Christ is, there is the Church in all its fulness. Where the Church is, no matter how local or limited in number, there is Christ. Everything must and does derive from him.

(2.1) THE CHURCH IS DEMOCRACY

The Church is a democracy in the sense that every member shares responsibility with every other member for the Church. It can only be described as Koinonia: fellowship; and also as Diakonia: service to one another and to the world.

(2.2) THE CHURCH IS OPEN AND CARING

The church is open to all believers (those who acknowledge Christ as Lord). Entrance into the Church is by free choice, and it is a family of brothers and sisters with Christ as Father. It is a brotherhood of equal individuals. There can be no status, for all are free men, equally redeemed by Christ.

(2.3) THE CHURCH IS A UNITY

This unity is expressed in One people following One Lord. However, this is not uniformity. The Church is enriched by a wide variety of individuals all gifted by the Holy Spirit. These gifts are everyday; manifested in different people and in various ways as well as being universal (not restricted to any one category of persons).

(2.4) THE CHURCH IS MINISTRY AND MINISTERING

Each individual, gifted by the Holy Spirit fulfills a God-given ministry within the Church and to the world. (Ephesians 4:11; 1 Corinthians 12). These charisms (gifts) enable the individual to fulfill a particular

function within/

function within the Church. The idea of office is foreign to the New Testament. The functions may be categorised as Private (to individuals) or Public (recognised by the community). Thus we may safely say that there are various divisions of ministry within the Church, but these divisions are based on function and not on the grounds of status, position or power. The Old Testament speaks only of Kehal Jahweh; and the New Testament of Ecclesia tou Theou: "the people of God". All members of the Church are therefore "Laikoi", belonging to the "Laos" or chosen people of God. There is no division (except in function) between Laikos and Kleros (Laity and Clergy) for they both denote the same people.

(2.5) THE CHURCH AS DIAKONIA

All Christians are diakonoi - ministers to God's world and all are charismatically equipped to minister. For a correct concept of ministry to emerge within the Church there must be a correct biblical doctrine of the Church (ecclesiology) which is expressed in its structures of ministry. Certain functions within the broad spectrum of ministries within the Church will inevitably be functions of Leadership, for no community can govern itself. Leaving the nature of the Church and the Laity aside for the moment, let us look at Leadership in the Bible.

(3) LEADERSHIP IN THE BIBLE

In the New Testament we read of Apostles, Presbyters, Elders, Bishops and Deacons as all exercising a ministry of leadership. What were their functions in the Church?

(3.1) APOSTLES

They were God's gift to his Church. They founded and built up the Church and witnessed to Christ. They exercised oversight. They were not ordained; performed no Priestly function and could not transmit their position or office to others. Their primary task was evangelism, preaching, witnessing, healing and casting out of demons.

(3.2) PRESBYTERS/ELDERS

Presbyters were, at root, a Jewish and Old Testament concept of ministry responsible for the administration of Jewish communal life. As the early Church grew it

remained Jewish/

remained Jewish at core, and it inevitably took over the ministry of presbyters. The title, Elder, is used interchangeably with that of Presbyter in the New Testament. For simplicity, their functions can be dealt with together. They were not ordained as we know the word today, but were "set apart" for ministry with a probable laying on of hands. They were local officials with the special function of pastoral ministry and teaching.

(3.3) BISHOPS

Came into being as the Church grew in numbers and communities. The Bishops became Diocesan figures only as a focus of unity for the scattered Church. Let us for convenience call them Presbyters. Elders became more important as local community leaders (Parish Priests?).

(3.4) DEACONS

Were chosen to meet a particular need in the Church at a particular time. They were never intended to be a permanent Order, but in practice proved to be extremely useful in the pastoral care of the community and were therefore retained in the Church. They were chosen by the people on the initiative of the Apostles. They were "ordained" with the laying on of hands and are a specifically Christian form of leadership in the community. Their function was pastoral in that they were to care for the widows and to handle the Churches finances. (Acts 6).

(4) THE HEIRARCHICAL MINISTRY

It is clear that both biblically and historically a firm leadership structure emerged in the church. We can safely retain our three-fold order of ministry of Bishop, Priest and Deacon, as long as we understand these "orders" in terms of function and not of status or position. These leaders will exercise considerable authority. Such authority will be limited however, to the extent that it is seen as derived from God and recognised (legitimised) by the community. He will exercise his authority with his fellow Christians, not over them. Only Christ himself can do that. The functions of Bishop, Priest and Deacon may then be seen in scripture as:

(4.1) BISHOP

Evangelist; Preacher; Focus of Unity for scattered communities; Witness; Healer.

PRIEST/

PRIEST

Preacher; Teacher; Baptiser (by which the membership grows); Celebrant of Sacraments (by which the membership is sustained); Administration.

DEACON

Pastoral care; administration; social responsibility.

- (4.2) Historically of course, these biblical functions of ministry have become blurred and overlap. It seems unthinkable that the Bishop would have for example: no social responsibility; administration or right to celebrate the sacraments. This need not concern us here. The delegation of function by the Bishop, which has taken place through history, seems to work very effectively in practice. We must take note however of the latter day plea, which is being heard more and more often, of releasing the Bishop to be a Bishop; the Priest to be a Priest; and the Deacon to be a Deacon, as the Bible understands those functions.

(5) REGIONAL BISHOPS

Coming full circle. If the focus of ministry is upon the local, gathered community of believers, and if that small, local community represents the Church of Christ in all its glory, then our first care must be that such a community receives every consideration and support. The laity will be led and set free to become in every way "the people of God" exercising together with Priest (and Deacon) their God-given gifts both privately and publicly within the community of believers and in the wider world.

Priest and Deacon will see themselves as alongside and not over their people. The Bishop will be in constant touch with his clergy and his people. All will "know their sheep, and be known by them". This is only possible when the community cared for is local and cohesive; geographically small; and time can be effectively utilised in evangelism; teaching; preaching; healing. In every sense he will be Ambassador and Reconciller.

The ministry/

The ministry of the Church has always been focussed on community, village, town, city, region, diocese in both the Bible and history and in that order. It is manifestly impossible for our Bishop to exercise his function, as envisaged in Scripture, in a Diocese the size of Natal. Clearly, division of the Diocese is not the mind of the Church at the moment, the reason being a sensed need for unity and real pastoral care. A legitimate answer to this need would be Regional Bishops. They could meet the requirements for a localised ministry as outlined above, whilst the Diocesan Bishop could fulfill the function of Presiding Bishop and be the crucial focus of unity for the Diocese.

Splitting the Diocese failed because it did not go far enough, and was an attempt to recreate two systems out of one which was adjudged to be already inadequate in its depth of ministry. It may be ventured to suggest at this time, that a commission be set up not just to split up the Diocese, but to examine prayerfully, faithfully, and fully, a realistic form of ministry to meet the needs of our people in our age.

(6) FINAL THOUGHTS

Without wanting to pre-empt the work of the Commission, Regional Bishops could fulfill their function in the present Regions of the Diocese, or to expand the functions of the Archdeacons to that of Regional Bishop. He could be based on a Parish which would undertake to support him with contributions from the Parishes of his region. I believe the practical considerations can be met, as long as we have satisfied the theological and biblical requirements. I am aware that the Bench of Bishops will have the final say in this matter, but I remain convinced that if the Commission has done its work well, and this is truly of the Lord, exciting vistas of ministry open for our Diocese.

(7) SALIENT POINTS

- (a) The ministry of the Church today has moved away from the ministry envisaged in Scripture.
- (b) We need to restructure the ministry of the Church, by rediscovering the:

- (i) Biblical/

- (i) Biblical and Theological concept of ministry.
- (ii) Ecclesiology of the Church intended by Christ.
- (iii) Parochial focus of ministry.
- (c) We can legitimately retain the Three-fold Hierarchical ministry of the Church.
- (d) Splitting Natal into two Dioceses will achieve little at much expense to the Church.
- (e) Regional Bishops can be an answer Biblically, Theologically and Structurally to the need for effective ministry in the Diocese of Natal.
- (f) Such Regional Bishops could fulfill their function in the present Regions or Archdeaconries of the Diocese.

DURBAN, 17TH FEBRUARY 1984.

Appendix: E/

APPENDIX: ETHE EXISTENCE OF COLLEGIAL OVERSIGHT IN THE CHURCH

It is often assumed that the monarchical system of oversight has been the universal norm since the time of Ignatius of Antioch in the early second century. I wish to show in this paper that the oversight of the church has often been a shared task, the bishops themselves at times forming a college or team, and that such a model is to be recommended as a suitable alternative to the monarchical episcopacy as described by Ignatius.

NEW TESTAMENT BISHOPS

The bishops or episcopoi referred to in the New Testament are twice phrased in the plural. (Phil 1.1 and Acts 20.28). In the pastoral letters the word is in the singular (1 Tim 3.1-2 and Titus 1.7) but the contexts of Titus, Acts 20 and 1 Peter 5* imply that the terms and roles of bishops and elders were interchangeable. The absence of any reference to elders in Philippians implies that oversight for that church was in the hands of bishops who were also elders. The nearest equivalent to monarchical episcopacy in the New Testament was the leadership of James at Jerusalem. Paul refers to him as an apostle (Galatians 1.19) but it

is significant/

*In some manuscripts only.

is significant that, although he summed up the debate, it was always the apostles and elders who had functioned together (Acts 15 and 21.18).

SUB-APOSTOLIC EPISCOPACY

Ignatius of Antioch (35 - 107 AD) is a strong witness to monarchical episcopacy. He commands the Smyrnaeans to 'follow the bishop as Jesus Christ followed the Father, and follow the presbytery as the Apostles; and respect the deacons as the commandment of God'.¹ If this was the pattern of ministry in Asia-minor, contemporary and later evidence shows that it was by no means widespread.

Clement of Rome writing to the Corinthians in 95 AD refers only to bishops and deacons.² The Didache also considers bishops and deacons to be the regular ministry in any place although travelling prophets are recognised.³ The Didache is given a dating usually later in the second century which indicates that the oversight exercised by these bishops was similar to that pertaining in the New Testament churches of Philippi and Ephesus. It has been shown by several historians that the church of Rome was ruled by presbyter-bishops well into the second century.⁴

COUNTRY BISHOPS

Undoubtedly monarchical episcopacy was the norm throughout the church/

the church in the third century. Towards the end of that century there emerged the practice of appointing country bishops or chorepiscopoi. They were subject to their diocesans and had power to appoint and ordain to the minor orders but not to the diaconate or the presbyterate. The earliest mention of chorepiscopoi is the council of Ancyra in 314. Fifteen such bishops signed the canons of the council of Nicaea. Although discouraged by the canons of Laodicea (mid fourth century) they continued to exist in both the eastern and western churches until about the twelfth century. Their functions have been taken over by archdeacons and priests and also in the west by suffragan bishops.⁵

METROPOLITANS

Before examining the phenomenon of suffragan bishops the rise of metropolitan bishops must be looked at. These arose at about the same time that country bishops emerged. Various diocesan bishops were grouped in provinces over which a senior bishop would have limited jurisdiction. These metropolitans received legal definition at the council of Nicaea. The metropolitan had certain powers of appointment and discipline over diocesans, thereby making inroads into his monarchical status.

CELTIC EPISCOPACY/

CELTIC EPISCOPACY

The celtic church existed until the twelfth century without any diocesan bishops. Oversight was in the hands of the monasteries which had authority over they clergy, including the bishops who performed ordinations and confirmations. In Scotland this system was brought to an end by Queen Margaret in the eleventh century. In Ireland the church was required to conform to the western pattern of episcopacy after the English conquest in 1172 AD.

SUFFRAGAN BISHOPS

Such bishops assisting a diocesan first appeared in England in 1240. Appointments were made before and after the reformation although between 1592 and 1870 no suffragans existed in Anglicanism. In that year they were restored in England and have existed ever since. In most parts of the Anglican communion they go under the name of assistants or coadjutors but in Southern Africa, North America and England the term suffragan is retained. They are extensively employed in the Roman Catholic church and are usually described as auxiliaries or assistants.

AREA BISHOPS

English suffragans, enjoying a separate title from their
diocesans, have/

diocesans, have been given varying degrees of geographical jurisdiction. In the 1950s Joost de Blank as suffragan of Stepney was given extensive pastoral oversight over that part of London. The diocesan, William Wand, provided only a shadowy authority. Since the 1970s the English suffragans have been given episcopal areas in most dioceses. Almost all aspects of episcopal jurisdiction have been allowed, and what is emerging is a pattern similar to that of the early diocesan bishops being subject to their metropolitans.

This survey shows that very rarely has episcopacy had one standard pattern. It is important to note that it has proved to be flexible, with differences depending on the local situations. I have restricted this paper to the oversight actually performed by bishops, but it is necessary to mention that parish rectors, archdeacons, and the councils of the Methodist and Presbyterian systems all function as overseers. Oversight inevitably is a shared task although it is not always that a team or college of bishops have done the job. There are some situations for which such a system would be appropriate.

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5. INTERVIEWS

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The Rector	Parish of St. James, Dundee, August 1984.
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The Rector	Parish of St. Mary, Polela, August 1984. March 1984.
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